

# THE CATHOLIC EDUCATIONAL REVIEW

APR 12 1945

Trade-Mark Registered in U. S. Patent Office

VOL. XLIII

APRIL, 1945

No. 4

## CONTENTS

|  |                                 |     |
|--|---------------------------------|-----|
| Federal Aid for All School Children        | Rev. William E. McManus, M.A.   | 193 |
| The School Controversy (1891-1893) - - - - | Rev. Allan P. Farrell, S.J.     | 203 |
| Family Ideals in Our Schools - - - - -     | Mrs. E. Bradley Bailey          | 208 |
| Boyhood Memories of George Johnson - - -   | Edward Francis Mohler           | 212 |
| Boys Volunteer for Dialog Mass - - -       | Rev. Michael F. Mullen, C.M.    | 215 |
| Rebuilding the American Home - -           | Catholic Family Life Conference | 227 |

## Educational Notes - - - - - 232

National Family Week—Firsthand Study of Latin-America—  
Washington Municipal Theater—Scholarships for Latin-American  
and Canadian Students—Motion Picture Idea Contest for High  
School Students—Catholic Schools and the War—Survey of the  
Field.

## Reviews and Notices - - - - - 240

The Mystery of Iniquity—Francis Thompson—The Rebirth of  
Liberal Education—The Inner Laws of Society—Gerard Manley  
Hopkins—Symbols of Christ—The Mission of the University—  
Reading in Relation to Experience and Language—Speaking of  
How to Pray—Shorter Notices.

## Books Received - - - - - 255

The Catholic Educational Review is indexed in The Catholic Periodical Index, The  
Education Index and The Catholic Magazine Index Section of The Catholic Bookman.

Under the direction of the Department of Education  
The Catholic University of America

Monthly Except July and August. Yearly, \$3.00, 14s.6d. Single Number, 35c, 1s.3d.

THE CATHOLIC EDUCATION PRESS  
WASHINGTON 17, D. C.

Entered as second-class mail matter at the Postoffice, Washington, D. C.  
Copyright, 1945, by The Catholic Education Press



## ACCOMPANIMENTS

by  
CONRAD BERNIER

*Chants • Songs*

MUSIC FIRST YEAR  
MUSIC SECOND YEAR

by  
JUSTINE WARD

72 pages, cloth binding  
Price \$2.00

*Songs*

MUSIC THIRD YEAR  
MUSIC FIFTH YEAR

by  
JUSTINE WARD

122 pages, cloth binding  
Price \$3.00

## TWELVE PATRIOTIC SONGS FOR CATHOLIC SCHOOLS

*Collected by*  
JUSTINE WARD

*Illustrated by*  
FRANCES DELEHANTY

16 pages, paper bound, price 25¢ the copy

THE CATHOLIC EDUCATION PRESS  
1326 Quincy Street, N.E. Washington 17, D. C.

In answering advertisements please mention *The Review*







# The Catholic Educational Review

APRIL, 1945

## FEDERAL AID FOR ALL SCHOOL CHILDREN

Almost every session of Congress since 1918 has considered legislation for federal aid to education. After World War I the Smith-Towner Bill was introduced with the hope that a Congress aroused by the discovery of the large number of illiterates rejected for military service would appropriate one million dollars to assist the States in improving their school systems. While the grant-in-aid provision of the bill was generally acceptable to the public, another phase of the legislation which set up a Department of Education with a Secretary in the President's Cabinet, doomed the whole bill to failure. The forces charged with the protection of state and local rights in education rallied to reject the federal government's offer of financial assistance which would involve any measure of control by a centralized government. Subsequent attempts to pass legislation for federal aid and for a Department of Education in the federal government failed to gain the approval of either the public or of most professional educators. Even after the report of President Hoover's Advisory Board in 1931 revealed telling evidence of the need in some states for federal aid, opponents of federal control remained adamant in their stand that the benefits of federal aid did not warrant the risk of losing local control of the schools.

In 1936 President Roosevelt asked an Advisory Committee which had been investigating the federal government's activities in vocational education to enlarge its field to a study of the whole problem of federal relationship to the state and local conduct of education. The report of the committee, filed with the President in 1938, was a comprehensive and exhaustive study of American education. It represented a significant change in the

professional attitude towards the federal government's function in the educational system of the nation, a change which was inevitable in a nation which was witnessing a rapid centralization of governmental activity under the pressure of needs which local units of government were unable or unwilling to meet. Supporting its conclusions with reliable statistical evidence, the Committee recommended that federal aid be granted to all the states in proportion to their relative needs for improved educational facilities. Subsequent studies have proved beyond all doubt that some states, even though they were to reform their taxation methods, cannot possibly finance an adequate system of education. States with the least resources and the greatest number of educable children are at present making the greatest effort to provide adequate educational opportunities. No matter how hard these states try, they fail to supply what is needed for the satisfactory education of an American citizen. This educational deficiency is particularly acute in the South, especially among the Negro children.

#### WHY AID FOR ALL CHILDREN?

Of particular interest to Catholic schools were two recommendations of the Advisory Committee. The first:

... the general aid should be available only to public elementary and secondary schools; for purposes of federal aid distribution, the state should be responsible for determining what schools are public. Consideration should be given, however, to the fact that large numbers of children receive instruction in non-public schools, and that the maintenance of schools under non-public auspices results in a significant reduction in public expense.

This statement means that it is not the province of the federal government to prohibit a state from using federal funds to assist schools which, although not a part of the public school system, are contributing to the common good of the state, nor is it the right of the federal government to force a state to distribute federal grants among public schools only.

Secondly, the Committee suggests concerning school services:

Many of the services of the public schools should be available to children regardless of whether they are enrolled in public schools for instruction. It is therefore recommended

that such portions of the federal aid as may be allocated in the joint plans for the purchase of reading materials, transportation and scholarships be made available so far as federal legislation is concerned for the benefit of pupils both in public and non-public schools. The Committee also recommends that local public schools receiving federal aid be authorized to make their health and welfare services available to pupils in non-public schools. The conditions under which health and welfare services and aid for reading materials, transportation, and scholarships may be made available for pupils in privately controlled schools should be determined by the states, or by the local school jurisdictions receiving the grants if the states so determine.

This portion of the Report was hailed by Catholics as a triumph for Catholic education as such aid would afford some measure of financial assistance without involving any risk to the Church's control of the parochial schools. From outside the Church, however, the criticism of this incidental section of the Committee's Report evoked a storm of protest and aroused many weird fears that allowing Catholic children to ride in a school bus at state expense would result in that awful thing called union of church and state. Prejudiced eyes detected a sinister attempt on the part of the Catholic Church to destroy the public school system of the United States and to substitute church-state schools which would seduce the American children from allegiance to the United States and subject them to foreign domination from Rome.

#### OBJECTIONS TO THOMAS BILL

So intense was the objection to using any funds for even the indirect support of non-public schools that the Thomas Bill, introduced in 1939, which embodied most of the recommendations suggested by the Advisory Committee, carefully avoided any reference to the non-public school. Thereupon, the late Monsignor George Johnson, acting in the name of the Administrative Board, N.C.W.C., opposed the passage of the Thomas Bill on three counts: (1) It appropriated money to all the states, whether they needed it or not. (2) It did not clearly provide that a state, if it so pleased, might use federal funds for the support of non-public schools which at their own expense were bearing a share of the educational load in the state. (3) The bill completely ignored the recommendation of the Advisory

Committee that custodial services be provided for all children, no matter what school they were attending. Monsignor Johnson protested against this omission as "a manifest injustice, and indefensible discrimination." "It is," he said, "an unwarranted interference with the freedom of education guaranteed by the Constitution of the United States, in that it puts a premium on attendance at a certain type of school, and deprives children of a variety of custodial care, which is only indirectly a part of education, if they attend schools to which their parents feel bound in conscience to send them." Reflecting the consensus of opinion of the hierarchy, Monsignor Johnson manifested a reluctance to indorse any federal aid legislation when the trend in government seemed directed toward the centralization of power and the emergence of the omniscient state; a trend which attacked the deep-rooted tradition of complete local control of education. The Thomas Bill of 1939 did not become law.

In 1941 the National Education Association and other sponsors of federal aid legislation devised a bill to help the states meet the financial emergencies created by the national defense program, which, in dislocating large segments of the population, had caught many communities utterly unprepared to provide educational facilities for their newcomers. The bill also embraced a plan for reducing inequality of educational opportunity. Like its predecessor, this bill restricted the use of federal funds solely for the benefit of public schools. Once again the hierarchy through Monsignor Johnson protested that the bill was discriminatory and as such should not be enacted. Senator Thomas, sponsor of the bill S. 1313, was advised that many Catholic schools were in urgent need of funds with which to build additional facilities for the Catholic children in the defense areas. Monsignor Johnson's brilliant statement of the Catholic position shows clearly that the emergency condition rather than obscuring the discriminatory features of the bill, as had been hoped for by its proponents, only served to intensify its unfairness: "People, who in response to the nation's need, are forced to make new homes for themselves in places where educational facilities that accord with their conscience are not available, should not be forced to yield their fundamental right to full religious freedom."

The bill was also criticized for obscuring the debatable issue



of permanent federal aid in a bill dealing with national defense. It was the opinion of Catholic authorities that the issue of permanent aid should be debated on its own merits so that a careful analysis of the bill would disclose whether the measure effectively eliminated the danger of federal control. Although the National Education Association waged a vigorous campaign for the passage of the bill, Congress still hesitated, apparently not too sure that the federal government, which was becoming involved in almost every sphere of American life, should invade the sacred precincts of the American school.

#### THOMAS-HILL BILL

In February, 1943, a new federal aid bill, under the sponsorship of Senators Thomas and Hill, was introduced into the Senate. This measure would appropriate 200 million dollars to the states as an emergency measure for "the payment of the salaries of teachers to keep schools open, to employ additional teachers, to relieve overcrowded classes, to raise sub-standard salaries of teachers, and to adjust the salaries of teachers to the increased cost of living." Secondly, the bill provided that 100 million dollars be distributed to the states according to a formula which would reduce educational inequality within and among the states. This bill represented a new tactic, an appeal to the American people, who have consistently recognized the debt of gratitude the nation owes to public school teachers, to support legislation which would raise teachers' salaries to a reasonable level. Here was an opportunity to impress upon the minds of the American people the fact that for years thousands of teachers have been deprived of the wages that professional competence deserves. Now in the emergency, with the cost of living greatly increased, teachers were forced to leave their classrooms to find such employment as would pay adequate salaries. The Senate committee was told that 40 out of every 100 teachers were receiving less than \$1,200 a year, that the average annual wage of rural teachers was about \$900, that because of the emergency there were 13,000 vacant positions in the elementary and secondary schools. There was likewise strong popular appeal in the plan for permanent federal aid which would be distributed to the needy states where children were being deprived of adequate educational opportunity. Provisions of the former bills,

such as the "matching principle" which would compel a state receiving aid to appropriate an equal amount of state funds, and the stipulation that the federal appropriation would increase from year to year were carefully eliminated to preclude opposition on any one of these points. Mustering their best publicity weapons, the teachers' organizations waged a mighty battle to win over the Senate and House Committees to a favorable report on the bill.

While the hearings on the bill were being held in the Senate, a letter was sent to the committee by Monsignor Johnson, who, again in the name of the administrative board of the N.C.W.C., opposed the bill. This time, aside from a general reference to the Church's repeated opposition to the federal control of education, no specific charge was made that the Thomas-Hill Bill would involve undesirable federal control. This omission in Monsignor Johnson's letter was extremely significant as it implied that experience with varied forms of federal aid to the states and even to private agencies had not provoked any unwarranted control of the internal affairs of the agencies assisted. Echoing the opposition of several Senators to the "pork-barrel" distribution of federal money to all the states, regardless of the specific needs of the teachers in each individual state, Monsignor Johnson, restating the position of the Advisory Committee on Education, protested against any method of apportioning federal funds other than one based exclusively on the relative financial requirements of the states. Furthermore, Monsignor Johnson objected to the explicit provision in the bill which definitely prohibited any state from using federal money for the benefit of any non-public school, even if the state should desire to do so. The inclusion in the Thomas-Hill Bill of this explicit denial of funds to non-public schools clearly showed that although the advocates of federal aid were willing to strip the bill of many objectionable features, they had no intention of making any concessions to the non-public school. Bringing this simmering quarrel to a head, Monsignor Johnson stated: "The Catholic position is one of opposition to any measure for federal aid to education that would . . . fail to make mandatory the inclusion of Catholic schools in its benefits."

This was stronger language than had ever been used before. As the right of Catholic citizens to receive in distributive justice a share of the vast amounts spent for education became more

convincing, it was timely that our federal legislators be told that Catholic children must be included in the federal support of education. In other words, the states in using federal money to supplement their expenditures, must use that federal money for all the children of the state. Otherwise, they are to be denied a grant of federal money. It is true that most state constitutions prohibit the use of government money for the benefit of any sectarian institution. Amending the state constitutions to suit the mandate of the federal law would not be easy. Nobody, however, has even hinted that the practice of the exacting virtue of justice is ever easy. If the states are not required to amend their constitutions, then we must admit that they compel the federal government to coöperate in the injustice which is sanctioned by their constitutions. No matter how much Catholic authorities may regret that they oppose legislation which would benefit thousands of deserving teachers and millions of educationally underprivileged children, they would nevertheless be remiss in their duty to demand justice in government if they were to tolerate nation-wide discrimination against a religious minority group.

It is a matter of record that the Thomas-Hill Bill suffered defeat when Senator Langer proposed an amendment to the bill which in effect would mandate the Southern states to do some exact equalizing among the white and colored children before federal funds would be made available. After the amendment was passed, Southern Senators, realizing that the state appropriations for white children would be drastically curtailed under such a plan, vigorously opposed the amended bill. Finally it was sent back to the committee for revision, and there it died.

Lately there has been concern in Catholic circles that the Catholic position on federal aid needed revision, since the Catholic Church was being accused of obstructing legislation which was badly needed in the interest of the general welfare. Articles in *The Commonwealth* and *The Catholic Educational Review* called for a forthright indorsement of federal aid in the interest of all children who were being deprived of adequate school opportunities because of the inability of the states or localities in which they resided to support a defensible system of education. Such a stand, it was believed, would check the whispering campaign against Catholics who are allegedly opposed to federal aid only because they would receive no direct benefit from it.

## BILL S. 181

Promptly at the beginning of the new session of Congress, the federal aid bill, essentially the same as the previous bill, was put into the hopper and finally sent to the Senate Committee on Education and Labor for public hearings. The arguments were the traditional ones. The teacher situation was worse; the inequality of opportunity was more acute. Public school people clamored for a favorable report on the bill. However, taxpayer groups and a few other organizations protested against the federal government's spending more money for anything but the war itself. The bill definitely eliminated Catholic schools from consideration as appears in Section 5 of S. 181: "Provided that the funds paid to a state under this Act shall be expended only by public agencies and under public control."

The first indication of Catholic reaction to the bill appeared in a telegram addressed to Senator Taft by Archbishop McNicholas, Episcopal Chairman of the Department of Education, N.C.W.C., which read:

I bespeak the opposition of very many of your constituents to any educational bill which: First, sets up a federal department of education; Second, gives control of education to any federal bureaucracy; Third, gives aid to any locality's school system or school which cannot prove the need of it to meet the minimum educational requirements owing to inadequate resources; Fourth, does not insist that state, local, and private funds be used to the utmost before invoking the supplementary aid of the federal government; Fifth, gives aid in an un-American way to American children of one school system while refusing aid to American children of another system which meets state requirements; Sixth, does not make due provisions to distribute federal funds directly and not through state channels when state constitutions prohibit the distribution of funds to any schools except those of one system. If we are to have federal aid for education, it should be on the proven need of the educable child. It should be equitable to all children of the area where the need is proven regardless of color, origin, or creed; and in that area it should be given to any school or to parents for the education of their children, provided the requirements of compulsory education are satisfactory to the state or local authorities. Your constituents hope that any aid given by the federal government to education where the need is demonstrated will not be according to a plan that is un-American, undemocratic, discriminatory, wasteful of public



funds, and unjust to millions of poor children and parents because of religious or racial consideration.

It should be observed that no opposition was expressed to giving federal aid where it is needed, nor does the telegram say that federal aid is impossible without undesirable federal control. The determination of Catholic citizens to receive federal money which is rightfully theirs is well put in point six which would allow the federal government to counteract unjust constitutional prohibitions by channelling the money directly to the non-public schools and children thereof.

In a letter to Senator Murray, Chairman of the Senate Committee on Education and Labor, Monsignor Hochwalt, Director of the Department of Education, N.C.W.C., registered opposition to Bill S. 181 because of its failure to restrict the use of federal funds to needy areas and because of its discriminatory provision. Citing President Roosevelt's remark at the White House Conference on Rural Education that government financial aid "must purely and simply provide the guarantee that this country is big enough to give all of its children the right to a free education," Monsignor Hochwalt expressed complete accord with this proposition, but questioned why Bill 181 should exclude the two and one-third million Catholic children from a measure sponsored under title of the general welfare.

#### ALL CHILDREN TO PARTICIPATE

In the meantime the American Federation of Teachers, a section of the American Federation of Labor, has been very active in preparing a bill for federal aid to education which they feel is fair to all. This bill has been introduced into the Senate jointly by Senator Mead of New York and Senator Aiken of Vermont. It consists of four titles. In the first title guarantees against federal control are established. In addition there is set up a National Board of five men to be appointed by the President who shall administer the provisions of the Act. Within this first section a paragraph has been included to guarantee the participation of non-public schools in any federal aid to be extended. This paragraph reads:

In each State which informs the National Board under section 3 (a) (4) of this Act that it is prohibited from disbursing to non-public schools funds appropriated pursuant to this Act the National Board shall appoint, from among not less than

three persons nominated by the Governor of such State, a trustee who shall have the duty of receiving and disbursing the portion of the funds allocable to such State which the National Board determines should be disbursed to non-public schools. In making any such determination the Board shall take into consideration the extent to which the burden of the educational needs of the State are borne by non-public schools. A trustee appointed pursuant to this Act shall receive such compensation as the Board may direct.

This first title also establishes the National Board as a clearing house for plans for buildings for educational purposes wherever these buildings are to be constructed under a federal grant.

The second title grants funds to raise substandard educational conditions and sets aside \$300,000,000 to be apportioned as directed. Seventy-five per cent of this sum is earmarked for underpaid teachers in public schools; twenty-five per cent is to be used to eradicate illiteracy and to promote the national security through the development of education. The funds allocated under this twenty-five per cent are available to non-public schools as well as public schools, with the proviso that the funds allocated to non-public schools are not to be used for teachers' salaries but for other educational purposes.

In the third title funds are provided to enable education to render special educational services. In this title the children attending non-public as well as public schools are assured of grants to care for transportation, library facilities, textbooks, instructional materials, and school health facilities.

In the fourth and last title financial assistance is extended directly to needy students or to their parents. This part of the bill again assures equal participation for all students, regardless of whether they are in attendance in a public or non-public school.

This is the first time that any bill has been submitted which provides in a democratic fashion for the participation of all children, regardless of race, color or creed. Hearings are scheduled on this bill for early in April.

WILLIAM E. McMANUS.

Assistant Director,  
Department of Education,  
National Catholic Welfare Conference,  
Washington, D. C.

## THE SCHOOL CONTROVERSY (1891-1893)

Father Reilly's doctoral dissertation\* treats of two dramatic episodes in American Catholic educational history. The first is the Faribault-Stillwater (Minnesota) arrangement sponsored and defended by Archbishop John Ireland, 1891-1893; the second is the contemporaneous pamphlet controversy awakened by the publication, in November 1891, of Dr. Thomas Bouquillon's thirty-one-page pamphlet, *Education: To Whom Does It Belong?*

According to the Faribault-Stillwater arrangement, the Catholic school buildings were leased, for one dollar a year, to the public school authorities. The Catholic teachers (principally teaching Sisters) were paid a salary by the civil authorities, who in turn had the right to pass on the qualifications of the teachers and to inspect the schools. Christian Doctrine was taught at the beginning or at the end of school hours.

Such an agreement was no innovation in Catholic educational history. It was in fact modeled on the so-called Poughkeepsie (N. Y.) Plan which dated back to 1873 and which had been introduced into other New York state municipalities with the approval of Archbishops McCloskey and Corrigan of New York and of Bishop McQuaid of Rochester. But several factors conspired to focus critical attention on the Faribault-Stillwater scheme. One was the stir caused in the Catholic and non-Catholic press by Archbishop Ireland's public addresses on the school question. Another was the nature of Dr. Bouquillon's pamphlet, the psychological timing of its publication, and Archbishop Ireland's belligerent defense of it—or, rather, attack upon those who attacked it. A third factor, scarcely less conspicuous than the other two, was Ireland's militant opposition to German Catholic attempts to set up in the United States their own German-speaking parishes and parish schools, and the equally strong opposition to his ideas on this and other ecclesiastical policies by an active group within the American Hierarchy. Those who read Father Reilly's dissertation, with its rich variety of first-hand documents referring to the Archbishop of St. Paul, will put it down pretty well convinced that, although Archbishop

\**The School Controversy (1891-1893)*. By Daniel F. Reilly, O.P. Washington, D. C.: The Catholic University of America Press, 1944. Pp. x + 302. \$3.00.

Ireland was a great churchman, he was not without faults which were bound to provoke opposition. All who differed from him on whatever grounds were apt to be dubbed "enemies," and enemies were more often than not treated without the grace of courtesy. (*Vide*, e.g., Father Reilly, pp. 94-99, 174-175.)

That the Faribault-Stillwater arrangement, or any other similar arrangement, could not be permanently satisfactory in *mixed communities* is apparent from documentation supplied by Father Reilly on pages 197 to 201. Therefore its annulment after only two years of experiment came as no great surprise. When the contract between the Catholic and public school authorities of Faribault and Stillwater terminated in 1893, no religious instruction was being given in the school buildings, in or out of school hours; all religious emblems had been removed except the religious garb of the Sisters; the course of study and the textbooks were precisely the same as in other public schools. A continuance of the arrangement would have predicated, first, the interchange of Catholic and non-Catholic pupils, until the schools had lost all "denominational character," and secondly, the exclusion of the religious garb from the classrooms.

Father Bouquillon's *Education: To Whom Does It Belong?* seems not to have had any direct connection with the school experiment in Minnesota. It was written at the request of Cardinal Gibbons, who believed that a theoretical exposition of the rights of the family, the Church and the State in regard to education would appreciably help to settle the school question. But his hopes were not, at least immediately, realized. For shortly after its appearance in November, 1891, Father Rene I. Holaind, S.J., answered Dr. Bouquillon's pamphlet with one of his own under the title of *The Parent First*. This threw the school controversy into high gear. Within a year several more Jesuits, including the editors of the *Civiltà Cattolica* of Rome, and many members of the American Hierarchy and diocesan clergy wrote further critiques of Dr. Bouquillon's original work or of his Rejoinders to his critics. Among Dr. Bouquillon's defenders, besides Archbishop Ireland, were Cardinal Gibbons, Bishop John J. Keane, Rector of the Catholic University, the editor of the *Catholic World*, and several members of the staff of the Catholic University.

The whole issue in the controversy was the nature and extent



of the State's rights in education. It was Dr. Bouquillon's contention, first, that the State has "the special and proper right of teaching human knowledge" (page 11); second, that "teaching, as far as the State is concerned therein, means establishing schools, appointing teachers, prescribing methods and programmes of study" (pages 11-12); third, that "the State has the mission, that is a special duty, of providing education in the letters, sciences and arts. This duty is comprised in the general duty of providing the common good" (page 19); fourth, that the "State has authority to see to it that parents fulfill their duty of educating their children, to compel them, if need be, and to substitute itself to them in the fulfilment of this duty in certain cases" (page 25), that it may "determine a minimum of instruction and make it obligatory" (page 26), and may likewise "prescribe the teaching of this or that branch, the knowledge of which, considering the circumstances, it deemed necessary to the majority of the citizens" (page 28); fifth, that "the State has authority over education" which "is included in that general authority with which the State is invested for promoting the common good, for guaranteeing to each man his rights, for preventing abuses" (page 23); and sixth, that "the Church has a direct authority over the teaching of the Faith and Christian law, or over the religious and moral education of Catholic youth" (page 28), but "as to the teaching of letters, sciences, arts, the Church has only an indirect authority over that; she can busy herself with it only in its relations to religion and morality" (page 29).<sup>1</sup>

Dr. Bouquillon's critics were convinced that he gave the State a right, special and proper, to educate, which it does not possess; that he gave the State too extensive rights in education, and that thereby he minimized the rights of parents and of the Church.

Father Reilly's evident intent in dealing with the School Controversy is historical rather than philosophical, a narrative rather than an analytical presentation. This intent he achieves very well on the whole. His documentation from original materials is ample and detailed; not infrequently it is decidedly spicy. At times, in his narrative, he seems to be overawed by the

---

<sup>1</sup>Page references in this summary are to Dr. Bouquillon's *Education: To Whom Does It Belong?* Baltimore: John Murphy and Company, 1891. Pp. 31.

dominant personality of the Archbishop of St. Paul and to leave the impression that the opponents of Ireland and of Dr. Bouquillon were actuated by the rather low motives which Archbishop Ireland imputed to them. Nor does he always keep to an objective narrative. He editorializes in favor of Dr. Bouquillon (e.g., pp. 125, 130) and in doing so falls into the fallacy of drawing a favorable verdict for Dr. Bouquillon from the fact that, subsequent to the publication of his pamphlet and the answers to it, Leo XIII accepted and answered a letter of congratulation which Dr. Bouquillon, as dean and representative of the Catholic University's faculty of theology, addressed to the Pope (page 133). The most this could mean is that Dr. Bouquillon's views were not held to be heretical and worthy of formal condemnation. By a similar sort of argument, in reverse, so to say, one could conclude that Archbishop Ireland's victory in Rome on the Faribault-Stillwater case was really no victory at all because he did not receive the expected Red Hat!

Similarly Father Reilly strongly implies a triumph for Dr. Bouquillon because he believes that many of his teachings can be seen in the joint pastoral letter which the American Hierarchy published in 1919. But as a matter of fact the joint pastoral letter does not contain, even by implication, several of the especially controverted doctrines of Dr. Bouquillon.

In this regard it is surprising to find that Father Reilly does not even mention Pope Pius XI's justly celebrated Encyclical on the Christian Education of Youth.<sup>2</sup> Had he kept strictly to his historical intent, the omission would not seem so strange. But since he implies—by emphasis, interpretation, nuance—and even states in so many words, that Archbishop Ireland and Dr. Bouquillon were right and their opponents wrong as regards the rights of the State in education, he should not have been silent about Pius XI's Encyclical. It is *the* authoritative document on Catholic education for Catholics. And it shows without any doubt, to this reviewer at least, not so much that the Archbishop of St. Paul and Dr. Bouquillon were wrong and their adver-

---

<sup>2</sup>It would have been advisable, also, for Father Reilly to have compared what he says on page 210—with respect to Archbishop Satolli's "Fourteen Propositions . . . for the Settling of the School Question"—not only with the Encyclical but with Canon Law, especially with Canon 1374. Both these sources either contradict or essentially modify a number of Satolli's Propositions. Father Reilly gives the "Fourteen Propositions" in Appendix G, pp. 271-276.

saries right, as that Dr. Bouquillon was not sufficiently clear and precise in his exposition of principles and in his application of them, and that he exaggerated the State's rights in education. It thus seems to the reviewer that no more today than in 1891 could Dr. Bouquillon's pamphlet be considered an authoritative interpretation of the Church's mind on the rights of parents, the Church and the State in the matter of education.

All this is only pointing out and perhaps giving too much prominence to one defect among the many virtues in Father Reilly's dissertation. He has succeeded in adorning a complicated and controversial tale with interest, piquancy, and a fitting style. The bibliographies and index are excellent in every way, and the seven documents gathered in the appendices are of first importance for an understanding of the school controversy. Father Reilly and his graduate advisers are to be congratulated on their courage in handling such a difficult subject. It is one that should appeal to all who are concerned with the many-sided and always pressing question of Catholic education. Father Reilly's expert and readable treatment will enhance this appeal.

ALLAN P. FARRELL, S.J.

Education Editor of *America*.

## FAMILY IDEALS IN OUR SCHOOLS\*

The trend of education in the United States has been gradually, and perhaps unconsciously, to divert the training of children from parents. As a result, parents have in no small measure lost their sense of responsibility towards their little ones.

One example taken from the child's first school years will suffice to show the neglect of the home in important phases of his training. In earlier times the child's preparation for the Sacrament of the Holy Eucharist was considered in great part the parents' responsibility. Today, apparently the only responsibility they have is to supply the birth certificate and to be present at the nine o'clock Mass. After his first Confession, preparatory to this great event of his life, the child comes home, and perhaps then goes off to the movies—and the only word and reference to the momentous event ahead is, "Don't get up and drink anything after twelve o'clock; you'll break your fast." No hour, not even a minute is spent by either of the parents in quietly preparing the child. It is taken for granted that everything has been taken care of by the Sisters in school.

Many Catholic parents, once their children have started to school, shirk their responsibility regarding the latter's religious training. The schools can never do in this field what should be done by the parents. But now there is question also of preparation for family life. Here, too, there has been neglect. Can the schools function adequately as parental substitutes in this regard? Or is there not perhaps a certain amount of information or training in this field that the school should rightly be expected to give, considering the present condition of our civilization?

Whatever answer we may give to these questions, the fact is that the school is not helping the child specifically to prepare for his future family life. When the high school age is reached, the child chooses the course he thinks will enable him best to fill his place in life. If it is the science course, he is well trained in laboratories that have the best equipment. If it is the physical education course, the best gymnasium and teachers are available

---

\* Address given before the Family Life Conference, at the Catholic University of America, Washington, D. C., January 30-February 2, 1945.



for him. And so on with other courses. But is the same efficient training provided for him for that important part of his future—his family life? Is he told anything about the choice of a future life partner? Is he instructed regarding the high ideals of noble husbands and wives? Is he taught how he might go about building an ideal home? Is he prepared in any special way for his future reception of the Sacrament of Matrimony?

Many parents seem as indifferent in regard to these matters as they are toward the preparation of their children for their First Communion. When a child announces that he wishes to marry, the only reply he may hear is, "Well, that's up to you; it is *your* life." Presumably, if the child has had the misfortune to have seen a great deal of unhappiness in his parental home, he will be determined to do a better job of building a home himself. But, without proper training or direction, how far will he succeed? And if neither home nor school gives him that training or direction, where will he acquire it? Possibly he can pick up some information from current literature on the family. But there is also grave danger that he will there pick up much misinformation which will seriously lead him astray.

Granting that the school should do something to prepare the child for this important field of family life, what information should it provide? In answer to that question, I would offer the following few suggestions, not as a professional educator, which I am not, but as a mother who has had the privilege of rearing a family of eleven children.

First in order should be a discussion of the dignity of marriage, of its purpose in God's plan, its importance to Church and State. In conjunction with this, emphasis should be given the fact that marriage is a sublime vocation, not merely a task, and not just a romantic experience. The dignity of sex should also be impressed upon youths at this age. They should be able to understand that those who violate its laws are trespassers, law-breakers, escapists, and as such, deserving of punishment.

Next, detailed instruction should be given regarding the need of respect for authority. The need for personal responsibility on the part of one family member for the other should be pointed out. From a discussion of the important virtue of obedience one should pass on to the idea of self-control, so necessary in marriage and family life, and to the other social virtues so necessary

to all group life—charity, patience, meekness, justice, and the like. Unselfishness, the sacrifice of self for others, should be pointed to insistently as one of life's greatest sources of personal peace and happiness.

Methods of employing group practices of piety in the family circle is another important matter that should be given attention. To this should also be added a practical explanation of the place of grace in the child's life, the need of grace for living a life on the supernatural level.

Chivalry and respect for women should be inculcated in the case of boys. The practice of both in the home should be emphasized. Girls should be encouraged to look up to their brothers. They should cultivate a fine regard for all young men with whom they come in social contact. The high-school age is the age of idealism, of hero worship. In his own thoughts, every boy is a Sir Galahad. To herself, every young girl is a gracious princess—fair, bestowing her charm and helpfulness on those about her. At the base of these views lies a great fountain of fine idealism, that should be drawn on constantly in preparing youth for genuine family life.

The following thoughts on a Spiritual Trousseau have been found helpful by teachers:

In our material plans involving invitations, showers and arrangements of various kinds, we are apt to forget the most important Hope Chest—a Spiritual Trousseau. Begin now, when and where opportunity presents, to attend Mass; visit with the Blessed Sacrament; say rosaries; use aspirations or any other expression of religious fervor available and store up in the Spiritual Kingdom a Hope Chest of graces on which you may later call in your direst need. Our Blessed Mother and her Son—all-understanding, all-modern, will recognize these efforts, and Christ will generously bestow graces the moment most needed.

The Spiritual Trousseau also includes the reading of the Nuptial Mass before marriage and frequently after. You will find in these prayers rules for guidance and the blessings and promises for their fulfillment.

Other suggestions might include prayer for a Christian family and also prayers to the Holy Family. It has also been suggested that talks on marriage should be recorded so that schools and colleges, unable to obtain a speaker, could use them on local

broadcasting stations—even, perhaps, for their school programs which might be planned for National Family Week.

The family unit must be preserved if the nation is to be preserved. Because the present generation of parents is falling short of what is rightly expected of them regarding preparation of the next generation of parents, the school must step into the breach. A healthy home makes for a healthy nation. But a healthy home will result only from due preparation, from a thorough training of youth, for family life.

(Mrs.) E. BRADLEY BAILEY.

Philadelphia, Pa.

---

#### TO THE UNKNOWN TEACHER

I sing the praise of the Unknown Teacher. Great generals win campaigns, but it is the Unknown Soldier who wins the war. Famous educators plan new systems of pedagogy, but it is the Unknown Teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasures of his mine. He lights many candles, which in later years will shine back to cheer him. This is his reward.

Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the Republic than the Unknown Teacher. No one is more worthy to be enrolled in a democratic Aristocracy, King of himself and servant of mankind.—HENRY VAN DYKE.

## BOYHOOD MEMORIES OF GEORGE JOHNSON

"We are what we believe, and the signs of  
our faith are the signs of our character."

—Monsignor George Johnson

Outstanding figures among the Catholic Hierarchy and leaders in lay and civilian activities have spoken their tributes to the masterfully completed life of Monsignor George Johnson, whose death "in action" on the educational front startled and saddened all those who were interested in schools and their purposes. It is appropriate that the great should acknowledge the achievements of the great. Perhaps another word could be added by one who attended high school and college with George Johnson in the long ago; thus we might be able to see in the boyish and youthful development of one who later became famous, the process by which boys become "better men for better times."

The quotation given above, taken from the NCWC Memorial of October, 1944, and from George Johnson's final public utterance, is a summary in late manhood of what the speaker thought, believed, acted and taught from my first contact with him in high school through a life of varied activity to his final effort to impress on the graduates of a Catholic College how they should *live their education*. He knew what he was talking about; he had lived what he was asking these young people to live. I recall with regret his summons that I too come and join the battle line. He fought and died there where others lacked the stamina to enter or maintain themselves if they had entered.

On the front cover of the NCWC Memorial stands portrayed the Monsignor George Johnson I knew—portrayed in his own clear, manly, unadorned signature. In high school George Johnson was a virile youngster who did not limit his interests merely by his physical capacity to work. He combined an easy, penetrating flow of words with an equally fluid smile. The words might strip away pretensions, but the smile saved the pretender from hurt. As sometimes happens in human contacts, one boy may be assigned to a group which he would not choose for himself, a group predominating in characters he did not especially like or prize. George Johnson could get along with them and retain their affection when all the while his sympathies would be with another and more congenial group. He understood his companions better than they understood themselves. Others



who tried to equal this exploit in human relations offended both groups. Here was an early indication that he was meant for leadership.

George Johnson was one of the most alert students I have known. There was no stodginess about him, no aridity, no scent of oily smoke such as often hangs aura-like about the head of him who "burns the midnight oil." He was boyish then; he was boyishly friendly later as an acknowledged leader, when he met those whom he had left far behind "in the service." Even though he might be in the presence of Princes of the Church he had the same genuine personal interest in them, the same warm hand-clasp which he had in youth.

As an undergraduate George Johnson loved to speak, and he spoke interestingly and well. He did not make a nuisance of himself, though he sought opportunities for self-expression and self-development. When you listened to or watched him you could feel he was preparing for something bigger; at any rate he was preparing. I recall one debate in which he participated while in college. It became a legend. The scene of this contest was the Ursuline Auditorium of his home town, to which he returned in after years as a nationally famous Forum lecturer. One of George Johnson's opponents—a Junior with the name "Ernest"—was a spectacular, pyrotechnic sort of talker. Ernest was a clutter of tousled hair, waving arms, reference and more reference books, and he insisted loudly that he and his associates could save the world. The young man put on quite a show. When George Johnson arose to answer what had been actually an elaborate display of nothing, he walked deliberately to stage center, waited an appreciable interval, looked calculatingly at his perspiring opponent and said devastatingly—"If my honorable opponent were Sherlock Holmes and I were Doctor Watson, with the humble Doctor I would cry: 'Marvelous! Marvelous!'"

In his college days George Johnson developed an interest in history, particularly local history. The Maumee Valley from the time of explorers and early missionaries fascinated him. Many times he was invited to address the meetings of historical groups in the North-Western Ohio area.

George Johnson was interested in his own education as a preparation for whatever might be ahead in the years which would follow college. He was also interested in Catholic education

and the need of it in American life. Seeing about him a desperate poverty of educational facilities, George Johnson as an undergraduate "went to work" on a wealthy Catholic industrialist. Long years he spent to win this man from his "pick-and-shovel" educational philosophy to such frame of mind as would move him to endow Catholic education. George Johnson did not succeed with his friend of college days, but he learned many a practical procedure which served him well later in overcoming more stubborn opposition.

Then George Johnson graduated from college to enter the service of the Church, or, should I say, to continue in the service of the Church? After ordination, work was heaped on him, work of many kinds, much of it calling for specialization. He did it well. We who had gone to school with him knew he would. But what effect would his advancement have on him? George Johnson did not disappoint. He moved among the greatest and the mightiest yet did not lose the "common touch." From the heights he remembered the humblest he had left a step or two, or many steps back down the trail. On meeting old friends, though many years he intervened since the last meeting, he bubbled forth spontaneously with a cheerful, interested greeting. The same alertness and joyous interest in his fellows were there. The charm which he possessed in youth was more captivating still after he had risen to exceptional responsibilities. He had moved among the mighty but he had not become mighty.

So as a boy and a youth George Johnson prepared himself to be the man, the educator, the speaker, the leader. In stressing the leadership which the Church in America must have if Catholics are to make a lasting contribution to modern American civilization—in writing books about "Better Men for Better Times"—he was only attaining the fullness of achievement, carrying to the moment of death the work begun for the first time in high school. May we not undervalue the worth of such a life to him who gathers its fruits in eternity, or to him who seeks, from the deeds of others, encouragement in solving his own problems. In the life and the death of George Johnson Catholic schools and Catholic educations have a perfect example of successfully training a boy in the way he should go. That it has been done is one proof it can be done again and again.

EDWARD FRANCIS MOHLER.

Toledo, Ohio.

## BOYS VOLUNTEER FOR DIALOG MASS

"The Dawn Patrol tomorrow morning!"

"Don't forget it, Murphy. I'll see you there."

"You too, Tom, and tell those other fellows out on the football field."

Loring Avenue was suddenly coming to life in the mid-afternoon sun. It had been rather quiet for a city street, because, although only a block away, the Elevated roared by and the neighboring streets were raucous with the clang and clash of trolleys. Loring Avenue was a lagoon in the rough stream of city life. At least this particular block was, for the walls of the canyon were composed of school buildings. On the east sidewalk rose one of the buildings of the university, and across the way loomed the prep and the grammar school. Gaunt buildings they were; city schools without benefit of campus, except the dusty football field in back; but in their benevolent presence Loring Avenue grew sedate and even dignified. The sing-song rote of the grammar school was the only sound one usually heard during the day. That is, until three o'clock.

But now school was getting out. And the main entrance of the prep was disgorging its mass of red-blooded American youth, eager for freedom again after the confinement of classrooms. As if by magic the street was coming to life. The shrill voices of adolescent boys, which had been so subdued and timorous in response to academic questioning, now broke out into shouts and laughter and animal-like yells. Outside of school a boy will never speak softly when he can yell.

But, above all the noise, one could gradually detect one insistent repeated sound. It was something like the cry of the newsboy at a crowded street corner, whose busy voice rises above the murmur of the passing crowd, advertising his wares. Someone was advertising here. You could notice certain things now. About five or six boys were planted in the middle of the sidewalk, spread out, but in such a way that they breasted the oncoming tide. Held up in front of them were large, gaudy posters depicting soldiers on scarred battlefields, or battle planes flying through vivid bursts of anti-aircraft. And standing at the entrance which was the bottleneck of this stream of humanity was a black-robed figure. As these youths piled up from the locker room and out the door, they smiled to see him there.

They knew what his presence meant: "Don't forget the Dawn Patrol."

There was good-natured bantering going on. "Hey, Father, what time is it going to be tomorrow?"

"You know very well, Jack, what time it is going to be. Every Wednesday and Friday at 8:15. And how about seeing you tomorrow; a little bit of praying will do you good."

"Aw, Father, you know I'm always there."

The priest smiled, for Jack wasn't always there, but he was pretty faithful at that.

Another boy spoke up, a mischievous gleam in his eye. "Will I pass Latin if I go tomorrow?"

"Surely, if you know the Latin."

A chorus of yells went up as the boys saw the "martyr" in whose hands was planted the main poster. "Hey, Sloan, you won't pass that way! I'll bet he won't be there himself tomorrow." But this was on the surface, for Sloan was a senior, and a star on the football team, and besides they knew that he was one of those who did attend regularly. Not only that, but they respected him for it. The priest was moving among the crowd now.

"Jack, get away from the front of that poster; they want to see the pictures, not you."

"Yeah; but, Father, I'm a handsome guy."

"You'll be more handsome if I see you at Mass tomorrow."

"Okay, Father, I'll be there, but my mother won't know what is happening to me when I tell her to wake me a half hour earlier."

A few feet away, some of the older boys were gathered in a group. One of them spoke up: "Do you want us to make the freshmen come tomorrow?" This with all the loftiness of a senior.

"You come yourself," replied the priest, "and then you'll get the freshmen there."

At this moment a wizened little man, with a long black coat almost to his ankles, was slowly making his way through the milling swarms of youth. The bright colors of the posters caught his eye, and, stopping in front of them, he gazed in curiosity and bewilderment at the large picture of a bomber, with the flaming caption, "Join the Dawn Patrol." The little



old man shuffled off, wondering to himself what was the meaning of it all.

#### HOW IT ALL STARTED

Well, just what is the story of the Dawn Patrol of Loring Avenue? To begin at the beginning, we have to go back a whole year. A young priest, just fresh from the seminary, was on his first assignment. He had been appointed by his superior to teach in a high school conducted by the priests of his community; and before he knew it, the quiet seminary days were over, and he found himself daily trying to control a good fistful of bubbling American youth, and at the same time attempting to cajole and force them into acquiring a little knowledge. He also knew that these same high school lads were nimble-witted; that they could see right through him; that they were bursting with energy; that they were good, healthy Catholic boys ready to grasp for an ideal, but trying to hide it under sophistication—zoot suits, peg pants and horribly colored socks.

He liked teaching, and liked working with boys. The Latin he had to teach was his most arduous task, and theirs. It was the biggest handicap he had to overcome toward getting their confidence. I suppose all boys look with suspicion on anyone who professes to know Latin. English was much more pleasant. But best of all were the Religion classes. He had a group of boys in second-year religion, who were to study the Mass.

Remembering something from his seminary courses in education, he knew that students learn more from their own self-activity, also that the knowledge they get from objects sticks better than that they get from words. Then he realized that there was a private chapel attached to the parish church just across the street which would fit in perfectly with his idea. It was large enough to hold a hundred people comfortably, and was used only occasionally for a wedding or for a meeting of the Blessed Virgin Sodality. He readily secured permission to use the chapel. Then he took his class over there and found they were more than willing to go, if for nothing else than a change of scenery. The Blessed Sacrament was not reserved in the chapel, and so they could speak freely. They were taken into the sanctuary, and with visible eagerness they learned first-hand of things they had only seen from afar; they inspected the altar and accoutrements, and the meaning of everything was ex-

plained; then the sacred vessels and the vestments. In the next few weeks classes were held in the chapel, where the boys, with their missals in hand, went through the prayers of the liturgy which give such beauty to the drama of the Mass.

But a certain idea kept insistently tugging for the attention of the priest. Wasn't the present setup rather inadequate? The students were learning something of the liturgy and discovering the use of a missal, and in this way they began to realize the beauty in which the sacred Mysteries were clothed. But there was something missing. It was like a shell without a kernel. It reminded one of a situation where the property men got ready everything on the stage, but the actor never appeared. Everybody was busy preparing for something which never happened. Since these boys were learning all about the Sacred Drama, why not bring God down upon the altar to re-enact it for them? Why not give them the Mass itself instead of just an instruction on the Mass? Why not fill their souls with grace and light and beauty by their own group participation in the Holy Sacrifice? Why not let Christ reach into their souls and explain to them that He had died for them, and that this was the passionate re-enactment of His Death?

And so the teacher asked his students: Would they be willing to come to the chapel a half hour before the class day started to attend Mass here in the chapel? There would be no forcing, and it would have nothing to do with their rating in class. They readily assented, and so, for the few remaining months of that school year (it was then April), that small group came to Mass in that chapel. The majority of them came every morning, while some came only two or three times a week. Best of all, since they were now familiar with the missal, the *Missa Recitata* was used. This is more commonly known as the Dialog Mass, a method whereby Catholics span the centuries that separate them from their early Christian forebears, and unite with them in an active participation in the Holy Sacrifice. In the early days of Christianity, the faithful understood the meaning of the Mass, for the blood of 20,000,000 martyrs had been sprinkled on the sands to keep alive and fresh an understanding of the Mass as a sacrifice; they knew the language of the liturgy, and they shared the common danger with their priests in daring to participate in the Sacred Mysteries. Today, in softer times, when you don't have to be willing to die to be a Catholic, and

therefore religion is not appreciated because not purchased at a great price; when, after the Renaissance wiped the language of the Church from the lips of her people, and the Reformation sowed in their hearts the seeds of an indifference to her Sacrifice, Catholics are no longer familiar with Latin, and less familiar with the beauty of the liturgy, and so when they attend on Sunday they witness a spectacle they do not understand. The purpose of the Dialog Mass is to make Catholics over from passive spectators to active participators in the divine Drama of Calvary.

#### THE BOYS RESPOND

During that spring, every morning there was a group of boys attending their own Mass in the chapel, attending in a way they had never done before. Then came exams, and spring ran out into summer, and the vacation was on. There was no Dialog Mass during the summer.

In the following autumn when the high school opened its doors again and the boys returned, sun-browned and crisp and fresh, another plan was struggling in the mind of the priest. He should try to spread the idea of the Dialog Mass throughout the whole student body. If a small group could be interested in it, why not all the members of a Catholic school? This would be more difficult because of the decreased opportunity for personal contact, but surely there were many in the student body willing to attend Mass in the morning if given the right motives. And so an experiment was begun.

The puzzling question in the mind of the priest concerned the most effective method of giving them motives. He realized that boys do not like to parade their piety or to be considered sissies or "pious Joes." Hence he knew that certain appeals would be wasted on them; certain pictures of Our Lord commonly displayed, which make Him sweet and tender and almost feminine in the loveliness of His face, would be wasted on them; many religious verses printed on leaflets, which might appeal to girls, were devotional, it is true, but not of the type of devotion which appealed to a boy. These might have an effect opposite to that intended. At the same time the priest realized that the Mass is thoroughly masculine. It is heroic; the living remembrance of the most sublime act of the most heroic Person in the World, of One who loved his friends so much that He offered up His life for

them; of One who gladly went to His death and offered that as proof of His love. Here was a Person to stir the imagination, here was one who offered His love in blood and sweat, and who asked only that His death be remembered. Here was stark drama that depicted the utmost heroism; and what boy in his generosity could turn away from that? Yes, the Mass was masculine. There was no sentimentality in the words; they came down through the centuries clothed in majesty; they breathed of God; they partook of His solemnity and dignity; they carried their message in few words, and each prayer was sublime. To add to them would be to weaken the Sacred Sacrifice. The Sacrifice of the Mass carried its own appeal to the heart of a boy, if only he could be brought to understand what it really meant.

And now there was a war on. Every boy in high school was conscious of that. Because of the draft of the eighteen-year-olds, he saw many of the seniors leaving, and then almost every day someone would come back in uniform, to visit the old school again. To some it came even closer, as they saw their brothers leaving, and noticed how quiet their mother was at times. In the classroom they dreamed of the war; their notebooks were covered with rough sketches of tanks and B-29s. The war appealed to them, to their fighting instinct, to their love for adventure. And the priest thought to himself: "If only they could get that same interest in the Mass."

Well, why not combine the two activities? Why not make one the motive of the other? Was not one very similar to the other? Soldiers were fighting and dying for their country; but was not Christ the greatest Soldier of them all? He died for a cause: to open up their Fatherland to His own brothers and sisters, so long exiles and refugees away from home. He was a Soldier! His was a uniform, not of khaki or of blue, but a white cloak so soon to be stained and soaked with Blood. He had been given a helmet, not of steel, but one of thorns that dug into His skull and blinded Him with pain. He had won His stripes, not those that you wear on your sleeves, but His were terrible Roman stripes given at the end of a whiplash to shred His Body. And He had a distinguished service cross, not one that you pin on your breast, but a terrible cross of wood that seized Him with claws of iron and held Him writhing while it drew every drop of Blood from His Body! His was an awful



battlefield. A night of anguish when He was lacerated by soldiers. And, finally, He laid down His life on the gaunt Hill of Skulls. Even then a soldier stabbed the Body to make sure He was dead.

And why the Mass? Was it not the memorial of His death? Was it not instituted that creatures should never forget what their God had suffered for them? Had not Our Lord told His first priests that as often as they offered that sacrifice they were doing it in remembrance of His death until He should come again? Was not the Mass our pledge to Him that we had not forgotten? There was a motive that would appeal to boys! And it was so absolutely the essence of the whole matter. We were being asked to remember the heroes of Bataan and their sacrifice. Why not remember the Hero of Calvary and His Sacrifice!

There seemed to be the solution of the problem. The purpose was to bring these boys to an active participation in the Sacrifice of the Mass by reciting the Mass prayers themselves; but the means to attain that purpose was to arouse their generosity in repaying sacrifice with sacrifice. The war was uppermost in their minds. Why not use this interest to foster interest in the Mass?

#### OUR BOYS IN ACTION

And so a campaign was launched. It was announced that a special Mass for the students would be celebrated every Wednesday and Friday morning in the private chapel at 8:15, one-half hour before school began. These Masses were to be offered for a special intention: for brothers or friends who might be in the armed forces, and for the alumni who had been called to the colors. Attendance was voluntary, and to make sure that it was done for a pure motive it was announced that no special privileges would be given to those who attended. It could not be made the excuse for coming late to class. So many times in Catholic high schools the sodality meetings are looked upon as just another class, and are attended by the student body because they have to, with questionable spiritual profit to themselves. Or Mass is celebrated in the school chapel, and those who attend have their classes curtailed or omitted. Many a boy would rather attend Mass than go to a geometry class! Under the conditions that were laid down, it was going to be difficult to

get any attendance, for the motive had to be solid, a strong love of God and of the neighbor.

Now high school boys love their sleep in the morning. To give up one half-hour of that sleep in the dawn when it is so precious, and this to go to Mass and then to go right into school—this was asking a lot. So they thought. It required sacrifice. But you can dig that sacrifice out of them, if it is done in the right way, for, as has been said before, boys are idealistic at heart. So the priest went to work. He talked to them at the sodality meeting, spoke to them in their assemblies, and the headmaster did the same. The other priest-teachers coöperated with the work, reminding the students in the weekly home-room periods. Much of the work was done in the cafeteria, bantering with students while they were eating; in the corridors at noon hour, and out on the sidewalk after class where priests mingled with students in common relaxation after the grind of the day.

Also it was decided to get some of the students to work on the others. Why not use the principle of self-activity? Why not harness the natural zeal of some of the boys and turn it loose on the others? Why not make apostles out of them? Was not this real Catholic Action—the participation of these youths in the work of the priesthood? And so a Catholic Action club was formed. It was easy to secure members, for boys came, asking to be admitted. Meetings were held in an entirely informal way, and it was explained to them that the real work was not to be done in the weekly meeting, but throughout the week, in the corridors between classes, at the lunch period, after school when they were riding home in the subway or trolley. Meetings were only for organization and planning. Unlike any other school club, they met, not in a classroom, but over in the parlor of the rectory across the street; where those who wanted to smoke were allowed to do so, and where each one was permitted to make any suggestion that would be helpful. With the priest as moderator, they drew up their own plans, but they knew that the real work depended on their own zeal. And their work consisted in this: they were to bring the spirit of Christ more and more into the student body; they were to work quietly among their own companions, and create an interest in the Mass, by their conversation, but more so by their example. And so logically it was borne home to them that they could not get others

to come to the Mass if they were not seen there themselves. It was impressed on them that theirs was an honor society, and they must be worthy of the privilege. Gold pins were secured for them (beautifully designed with the emblem of a cross, with a chain to which were appended the letters C-A—Catholic Action), but they realized that wearing a pin did not constitute their real Catholic Action.

The cause of Christ deserved publicity. And it got plenty of it during the coming year. The boys were ingenious. Gradually the corridors became alive with streamers and posters. And there were new ones almost every week. One streamer ran forty feet along the wall of the main corridor, with the caption in letters of red: *They Are Giving Their Lives for You: Give Them One-Half Hour in the Morning.* Another favorite slogan was this: *It Is Good to Give Them Your Blood: It Is Far Better to Give Them the Blood of Christ in the Mass.* Surprising was the artistic talent that was unearthed. Many a boy who was slow and dull in algebra became expert in wielding a brush. There was no dearth of posters, painted and drawn. For one thing, the subjects appealed to them. The idea of a soldier being like Christ caught their imagination. They loved to depict battlefields; it only remained to their inventive genius to link it to the battlefield of Calvary Hill. And then the nucleus of the whole idea was found in a poem written by a Catholic soldier of the last war, one who after writing it died in the trenches of France. A large poster was made showing a group of soldiers on a battlefield kneeling before the crucified Christ. Under it were pinned these lines of Joyce Kilmer:

My shoulders ache beneath my pack,  
    (Lie easier, Cross, upon His back.)  
I march with feet that burn and smart,  
    (Tread, Holy Feet, upon my heart.)  
Men shout at me who may not speak,  
    (They scourged Thy back and smote Thy cheek.)  
I may not lift a hand to clear  
    My eyes of salty drops that sear.  
(Then shall my fickle soul forget  
    Thy Agony of Bloody Sweat?)  
My rifle-hand is stiff and numb,  
    (From Thy pierced palm red rivers come.)  
Lord, Thou didst suffer more for me  
    Than all the hosts of land and sea.  
So let me render back again  
    This millionth of Thy gift! Amen.

Ideas like these caught on. But, even with the best intentions in the world, boys will forget. And so throughout the year, time and energy had to be used to keep up their zeal. Therefore, on every Tuesday and Thursday afternoon, as the dismissal bell rang and they came out of the classrooms and filed down the corridors toward the door, at every corner they turned they ran into a poster. Members of the Catholic Action club were planted everywhere. And if they escaped that, the priest got them as they went out the door. Often there were intramural games going on down in the gymnasium after class; but every time they looked at the scoreboard they saw a large poster reminding them of the Mass on the morrow. An important problem was to keep the stimulus varied: if one sees the same poster too often, gradually its punch is weakened and finally lost. And moving posters attract more than those that are stationary. Therefore, members of the Catholic Action club were very often sandwich men for Christ.

#### UNFORESEEN ACTIVITY

A new and unforeseen activity began to develop out of the campaign. Once the boys began to attend the Masses, it was realized that the soldiers for whom the Masses were being offered should be made aware of the fact. This would form a connecting link between the alumni and student body, and also give them courage in the sacrifices of army and navy life. Therefore, it was decided to find out just how many of the alumni were in the service. This is only incidental to the subject of the Dialog Mass, but it may prove interesting. Recourse was had to the school files, and a form letter was sent out to the parents of each graduate. They were told about the Dialog Mass and its purpose, which, by the way, was now labeled "The Servicemen's Mass." In this way a mother had the consolation of knowing that if her boy was in the service the student body of the Prep was praying for him. She was asked to send, if her son had been called, a snapshot of him in uniform, on the back of which were written his name and service address and the year of his graduation. The replies of these mothers were heart-warming and encouraging. Many of them were posted on the bulletin boards to stimulate the students who were attending the Masses. The pictures now began to come in, and were billed on the bulletin



boards. The students knew for whom they were praying. Many a boy saw his former friends in a uniform, to bring back memories of the old days when they sat in the same classrooms. When the servicemen themselves heard of the good work, their letters were enthusiastic. Letters came in from camps all over the country; some from England, Germany, and the Pacific. All of them echoed one thought: their need for prayers, and their gratitude that their former schoolmates were remembering them. This was an effective spur to attendance at the Masses.

#### FINAL RESULTS

After reading the story of our efforts to get the boys out to Mass in the morning, one might be disappointed at the actual results of our labor. The average throughout the year held to about 30 or 35, and this from a student body of 550. However, a few things must be kept in mind. This was the first year such an experiment was tried, for in previous years there had been no school Mass except the sodality Mass held once a month. Furthermore, our undertaking was purely voluntary and demanded real sacrifice. Too often the complaint is made that students in our Catholic schools attend religious exercises because they have to; or they crowd the chapel just before exams while they forget about such prayer during the rest of the year. I once heard a story about a young man in a Catholic boarding college who went to Mass every weekday morning because he had to, but who didn't bother going on Sunday because nobody checked on him then. And then people are surprised to find graduates of Catholic schools who never go to Mass on Sunday! Under a system of regimentation, where they were forced to attend, and where they attended in a haphazard way, the Mass in the first place was meaningless to them, and then it got distasteful because it was something they had to do. The main reason why some Catholics do not go to Mass on Sunday is that they do not understand the great treasure that their faith holds out to them.

We found it is unwise to force a boy to come if he is not willing. Most of the lads who came had to travel a great distance, some of them living an hour's ride away, while many of the boys who lived just around the corner never showed up. There was another disadvantage. Many students do their studying at the last minute just before classes start in the morning.

and they are unwilling to give up a half hour of that time when they are cramming. To overcome this situation requires time and patience while building up a tradition of attendance at daily Mass.

Another difficulty in our setup was this. In order not to make the school Mass too much of a burden, it was put off as late as possible, one-half hour before classes started; because it is difficult enough for the boys to come at this time, most of them traveling during the rush hour in the morning. Anyone familiar with city life knows what that means. But for that very reason the students could not receive Holy Communion; and many of them would want to do so, especially when they realized, from following their Missal, that their Communion would be the real completion of their Sacrifice. So they were at complete liberty to attend Mass in the morning in their own parish church. And, surprisingly enough, it was ascertained, through a checkup, that a large number did go to Mass and Communion every morning in their own parish. We always had to be careful not to detract from their activities in their own parish. We tried to motivate all their spiritual exercises, especially their Mass and Communion on Sunday, by directing their prayers toward the soldiers. This was done by means of pledge cards, over three hundred of the students freely accepting them.

However, perhaps the greatest good accomplished was that almost every boy in the school attended at least one of the Masses, and in this way he got a realization of what it means to participate, by praying the Mass. For many boys the Dialog Mass led to an interest in the liturgy of the Church. We trust that later on these boys when they are on their own will have gotten the habit of using their missal. Incidentally, four of the members of the Catholic Action club are now in the seminary.

"Don't forget the Dawn Patrol!" Well, what has the Dawn Patrol got to do with the Dialog Mass? The explanation is simple. In the beginning, lads protested that they would have to get out of bed too early. So we labeled those who came, "The Dawn Patrol," as an incentive to their sense of achievement. You may ask: "What do you mean, a *Dawn Patrol* at 8:15. That is not early!" Well, it all depends on how you look at it. Just ask a boy what he thinks.

MICHAEL F. MULLEN, C.M.

The Catholic University of America.

## REBUILDING THE AMERICAN HOME

*The following summary is composed of excerpts from papers read during the Family Life Conference, in Washington, sponsored by the Family Life Bureau of the National Catholic Welfare Conference with the coöperation of departments of the N.C.W.C. The complete text of all papers will be published by the Family Life Bureau in book form to serve as source material for study clubs and for the observance of National Family Week in the individual parishes.*

### FAMILY LIFE ETHICS

If there is one lesson that the history of the rise and decline of peoples teaches, it is that a sound family ethic is the rock foundation of permanence. A strong nation cannot subsist on a weak family ethic. There are other factors, but this is a constant which justified the formulation of a sociological law: The strength of a people is proportioned to the strength of its tradition on the bearing and rearing of children.—*The Most Rev. Joseph P. Hurley, Bishop of St. Augustine.*

### ENDS OF MARRIAGE

It is vitally important that Catholics be familiar with the authoritative teaching of the Church on the ends of marriage. It means that the chief reason for marriage is the promotion of the welfare of the human race. It means that a married couple must regard themselves as, in a sense, public servants, obligated to direct their conjugal life to the good of society, solemnly pledged not to harm the common good, particularly by the evils of contraception and divorce. The joys and pleasures that God grants a married couple are not in themselves a final end—they are a means . . . to the preservation and increase of human society.—*The Rev. Francis J. Connell, C.S.S.R., of the Catholic University of America.*

### MARRIED HAPPINESS

People whose ideas of happiness are not ours get completely wrong notions of large families. They hope to alleviate the suffering of the poor by limiting their families, but their thinking

is muddled. God has put into every mother the capacity for happiness through every child she has. The more children she has the more her joys are multiplied.—*Mrs. John S. Reilly, of New York.*

#### BIRTH CONTROL

The Church has forbidden contraceptive birth control absolutely; it has ruled out any possible exception to its prohibition. The Church's position is in accordance with the verdict of history and is confirmed by strong and plausible arguments based on the immutable tendencies of human nature itself.—*The Rev. Dr. Thomas J. Riley, Brighton, Mass.*

#### MARRIAGE AND SALVATION

We married people must strive to realize the constant and lasting presence of God in our homes: In Him are the roots of our love; He called us to follow this very road in our early life; He laid out its winding length, its crossroads and points of danger, its fair views and harassing hardships—He Himself is with us for help and advice. All is His work and in the end His Glory.—*Mrs. Franz H. Mueller, St. Paul.*

#### CONTRACEPTION

I believe the vast majority of men want to do the right thing, and that it is possible therefore to persuade most people that contraception is wrong. But we cannot persuade them merely by saying that frustration of a natural faculty is intrinsically immoral, and apparently we cannot even persuade them by saying merely that the Church says it's wrong . . . I would urge that our anti-contraception propaganda be more sympathetic; and coupled with this greater degree of sympathetic appreciation of the circumstances of the people, that we give them plenty of "why not" along with the "Thou shalt not."—*Edward J. Heffron, Executive Secretary, National Council of Catholic Men.*

#### HELP TO PARENTS

We are painfully slow in putting into operation the parish credit union, the Maternity Guild, the free Catholic school, even in parishes where it could be done; securing legislation for free textbooks and free transportation for our Catholic children; all



of which would immeasurably help the young mother and father. But even these measures do not strike at the root of the evil of an inadequate wage for the white-collar class, which includes many poorly paid professions, such as teaching, and an uncertain wage for the laboring man.—*Mrs. Robert A. Angelo, past president, National Council of Catholic Women.*

#### PEACE IN THE FAMILY

Restoring peace to the family is not done by uttering diatribes about broken homes and divorce. For these are not the causes but the results of domestic conflict. The whole plan of treatment (in marriage clinics) must be predicated upon the value of family life. Our own life and experience has predisposed us to them but it is important that we give them due recognition. Let us also look for the differences between people, in their family backgrounds, religion, social interests, temperament, economic and cultural patterns. All must be given due weight.—*The Rev. James C. Curry, Chicago.*

#### PRE-NUPTIAL INSTRUCTION

Somewhere, somehow, in the secondary school, and more so on the college level, young people should receive advice on the choice of a marriage partner. It should be pointed out to them that one of the most common causes of marital unhappiness is incompatibility. . . . In Christian marriage, the partners to the marriage contract should have an adequate understanding of the physical side of marriage, of their mutual rights and duties, but the pre-nuptial instruction should not be something akin to a lecture in a medical school.—*The Rev. Anthony L. Ostheimer, Philadelphia.*

#### FAMILY WAGE

The guaranteed annual wage is not a panacea for all our economic ills; it simply begins the process of planning for production and jobs at the place where it should begin, in the individual industrial enterprise. Rather than propose a national production plan imposed by the arbitrary fiat of government, labor urges private enterprise, for its own sake, to start planning production and an annual wage now.—*David J. McDonald, United Steel Workers of America, Pittsburgh.*

## MATERNITY CARE

Contrive to let the physician, out of practical experience, develop a conviction of responsibility to his patient socially as well as medically and he will be the first to call on the economist and social scientist for assistance in formulating a plan which the physician will accept and make workable.—*Dorothy Donley Dow, M.D., the Catholic University of America.*

## LAW AND HOME

Responsibility for curbing forces which operate to destroy the Christian concept of the family must be borne by leaders of all the sciences. But perhaps the American legal profession, which stands between the individual and the exercise of the powers of politically-organized society, occupies the most strategic position of the learned professions in combating the disastrous doctrines of facile divorce.—*Brendan F. Brown, Acting Dean, School of Law, the Catholic University of America.*

## FAMILY AND WAR

While the American Family is subject to many strains and stresses during wartime, there is little cause for undue concern about it. The family has survived many wars. . . . While total war imposes new dangers and new hardships, it calls forth new resolves as well. . . . There seems present now a prayer in the heart of every man and woman that the values . . . which are developed in family living shall be made to prevail in all human association.—*Dr. Ruth Reed, the Catholic University of America.*

## PRESS

I do not think it would hurt our advertisers to show their products—such luxury items as automobiles, refrigerators, home equipment—in a setting of not one or two children, but rather show the product in a setting of a home full of happy children and their parents.—*William C. Smith, Assistant Executive Secretary, National Council of Catholic Men.*

## RADIO

We do not maintain that radio serials should become theological tracts. But we do suggest that these playwrights who are entering homes by radio should remember that our nation was founded on theological premises, and that any attempt

which would leave God out of our American life must be interpreted as bordering on civic and religious apostasy.—*The Rev. Timothy J. Mulvey, O.M.I., Professor of Oblate Scholasticate, Washington.*

#### FILMS

Irrespective of what efforts may elsewhere be made toward the end of insuring that the screen shall be of wholesome and constructive influence, there is no complete and competent substitute for a vigilant and informed interest on the part of parents. The public of all ages must be taught to form a right conscience about motion pictures.—*Martin Quigley, President, Quigley Publishing Co., New York.*

#### SCHOOL

Preparation for family life has been neglected. Neither the home nor the school is providing it. The home has for some time been characterized by failure in this regard. Indeed, the home has become little more than a place to eat and to sleep. The school, on the other hand, has not taken over the task.—*Mrs. E. Bradley Bailey, Philadelphia.*

#### HOUSING

The disease of our cities lies deep, and if we are to restore health we must have open minds, willing to examine proposed solutions without prejudice. The cure may require some drastic treatments, but need we have fear of pioneering? Beyond these intangible frontiers lie the new cities, the homes of our families of tomorrow. Our task is to make them in reality what our pioneer forefathers dreamed they would be.—*Dr. Thomas H. Locraft, the Catholic University of America.*

#### RURAL LIVING

I hope the Catholic Church will continue to oppose the tide towards family disintegration in the cities, will emphasize the values of the rural environment, and encourage every city family that can leave its Sodom-like surroundings to move into the country, where the probability of family preservation is twice that in the city. But the father should not give up the city job—in most cases this would prove economically ruinous. Nor should the home site selected be so far in time or money from that job as to prove discouraging to the new undertaking.—*Dr. Oliver E. Baker, University of Maryland.*

## EDUCATIONAL NOTES

### NATIONAL FAMILY WEEK

National Family Week is again to be observed this year. The time for the observance is May 6-13. The "Week" is sponsored by the churches of the country and the purpose is "the spiritual strengthening of family life to meet successfully the wartime and post-war conditions that tend to menace and disrupt families."

Last year many Catholic schools, parishes and organizations observed National Family Week with special programs. The sessions of the Family Life Conference held at the Catholic University in February under the sponsorship of the Family Life Bureau of the National Catholic Welfare Conference, served as a prelude and preparation for these Catholic observances. The proceedings, published under the title, *The Family Today: A Catholic Appraisal*, were widely used in this connection. Similarly it is expected that the proceedings of the Conference sessions recently held at the Catholic University will furnish the material for thousands of local meetings throughout the country during National Family Week this year.

### FIRST-HAND STUDY OF LATIN-AMERICA

"It is very difficult to understand Latin America unless one accepts the fact that the history, the civilization and culture of these several countries are based on the Catholic Faith." This consensus was expressed by the Most Rev. Joseph H. Schlarman, Bishop of Peoria and President of the National Catholic Rural Life Conference; the Rt. Rev. Msgr. Luigi Ligutti, Executive Secretary of the Conference, and the Rt. Rev. Msgr. Joseph P. Morrison, pastor of Holy Name Cathedral, Chicago, and President of the National Liturgical Conference, upon their arrival in the United States after a two months' study tour of Latin-America countries.

### *Church's Economic Status*

The American prelates described as "deeply erroneous" and most harmful to inter-American relations the impression spread abroad in this country by some U. S. visitors to Latin America



that the Church there is "rich and owns large tracts of land, doing nothing to educate people."

Detailed investigation, they said, revealed that nowhere in Latin America are the dioceses or parishes large landholders and that few dioceses own an average-size farm for the support of the seminary. Most dioceses and parishes, they found, own but a very modest quantum of this world's goods, the wonder being how they can do so much with so little. In one large city physical capacity of the churches were wholly inadequate to the needs of the people, they said.

The prelates found that there is no color line in Latin America but that there is a sharp line of social demarcation. During their journey they were met at Bogota by an American Salvatorian Father; at Guayaquil and Lima by Maryknoll Fathers; at Santiago, Chile, by Holy Cross Fathers; and at Buenos Aires by the Rev. Edward F. Jennings, of the *Catholic Digest*, who has established a Spanish edition of the *Digest* in that city. They were received cordially by government officials, by the Bishops and clergy and people, and were assisted in every way by U. S. diplomatic representatives, they said.

#### *Work of U. S. Sisters Noted*

Their tour was undertaken under the auspices of the Inter-American Institute of Kansas City to aid in bringing about a better mutual understanding between the Catholics of the several South American countries and those of the United States, and especially to study rural problems insofar as they affect the Catholic life of the people. Traveling by means of Pan-American Airways, they covered 15,000 miles.

"American teaching Sisters are much in demand in certain countries," Bishop Schlarman said. Perhaps the greatest opportunity of doing real good is offered to Sisters willing to teach children of the less privileged classes. We found one such school in the workers' section on the outskirts of Sao Paulo. The Sisters of the Third Order Regular of St. Francis, of Pittsburgh, six years ago organized a parochial school which now takes care of 640 pupils, nearly all children of Lithuanian immigrants. The parish priest, a Lithuanian, has built a simple but spacious church and displays all the zeal and self-sacrifice of a true missionary.

"The main financial burden of the school is carried by the motherhouse in Pittsburgh and by benefactors in the United States. Hundreds of such schools for the children of the poor would be the greatest missionary contribution American Sisterhood could make to Latin America."

### *Catholic Life*

Most Bishops, the prelates said, complained of a shortage of priests. They mentioned particularly Brazil, covering an area slightly larger than the United States and having 45 million people, 90 per cent of whom are baptized Catholics.

Monsignor Morrison said that the liturgical revival is noted especially in those countries where the Benedictine Fathers from Beuron and other Benedictine centers of Europe are established. Catholic Action, he said, is functioning well in some dioceses, but the need for more effective instruction in the simple truths of the Faith is manifest in some places, and "the pioneers of Catholic Action are able to demonstrate that there must be Catholic life in the Mystical Body of Christ before there can be any diffusion of an effective apostolate of the laity under the mandate of the Hierarchy."

The party offered five scholarships of one year each to as many priests possessing a fair knowledge of English and having done some work in sociology. The scholarships will afford one year's study in social science at the Catholic University of America in Washington, D. C. On behalf of the Rural Life Conference, they contacted the Salesian Fathers, who conduct several agricultural schools, with a view to offering to some farm youths an opportunity to come to the United States to learn modern farm methods.

### WASHINGTON MUNICIPAL THEATER

Members of the teaching and administrative staffs of the Catholic University of America are identified with the Washington Municipal Theater, which has just been incorporated under the general chairmanship of John Russell Young, one of the District of Columbia Commissioners. The plan is to raise a fund of \$100,000 to put the project into operation.

The Municipal Theater will be under the executive direction of Rev. Gilbert V. Hartke, O.P., director of the Department of

Speech and Drama at Catholic University, who also is one of the incorporators. Serving on the advisory committee will be Dr. Roy J. Deferrari, secretary general of Catholic University, and Col. John Saul, who is a member of the Board of Trustees of the University.

Two broad purposes are contemplated in the formation of the Municipal Theater: First, the provision of wholesome entertainment for the public at moderate prices and, second, the establishment of facilities through which local talent of all types may be developed by the highest of professional standards. Part of the program is to provide scholarship funds to further the education of qualified students of the drama. Another function of the Municipal Theater will be the establishment of a clinic for remedial speech, an agency that is expected to prove especially valuable in assisting the rehabilitation program for returning service personnel.

#### SCHOLARSHIPS FOR LATIN-AMERICAN AND CANADIAN STUDENTS

A total of 106 new scholarships for Latin-American and Canadian students have been made available by 70 Catholic universities and colleges in the United States, it has been announced by the Inter-American Collaboration Section of the Department of Education, National Catholic Welfare Conference.

These scholarships, which will be open in September and which cover periods of from one to four years, are offered in addition to the 141 scholarships now occupied by Latin-American students and a few Canadians in 65 Catholic universities and colleges in this country.

The majority of the new one-year scholarships, the announcement stated, are renewable from year to year, while 35 of the scholarships cover all expenses, including room and board as well as tuition. The other scholarships provide tuition and a few incidental expenses. There are 47 scholarships for men, 40 for undergraduates and 7 on the graduate level. Seven graduate scholarships are available for women and 52 are open to undergraduates. The 106 scholarships have a total value of \$37,634.

Applicants may contact local scholarship committees sponsored in most Latin-American countries by a Catholic Action or student federation organization, or may apply to the Inter-

American Collaboration Section, Department of Education, N.C.W.C., Washington, D. C. Only practicing Catholics recommended by their ecclesiastical authorities are considered, it was announced. The requirements call for evidence of scholastic accomplishments and leadership abilities.

The Inter-American Collaboration Section has placed students from Bolivia, Brazil, Colombia, Costa Rica, Cuba, Ecuador, Guatemala, Mexico, Puerto Rico and Chile. The section assists colleges in analyzing credentials of applicants. Students who have been leaders in Catholic activities in their native lands are given special consideration, the announcement said.

#### MOTION PICTURE IDEA CONTEST FOR HIGH SCHOOL STUDENTS

What pressing and persistent problems in American life today are most in need of analysis, definition and clarification through the vital and dynamic medium of the educational motion picture? This is the question being put to the high school youth of America by the Commission on Motion Pictures of the American Council on Education.

The Commission is seeking answers to this question through a Motion Picture Idea Contest. High school students are being asked to submit their ideas for educational motion pictures in the form of brief synopses. Contestants may submit synopses dealing with any problem which seems to them to be of paramount importance. Problems dealing with civil liberties, race relations, intolerance, immigration control, relations between employers and employees, isolationism, world peace, malnutrition, crime control, unemployment, housing, taxes, planned economy, pressure groups and propaganda are typical of the many phases of American life which might lend themselves to the medium of the motion picture.

In each synopsis the student should state which *one* of the problems now facing Americans is *most* in need of picturization. The student should then justify his choice and tell how he thinks this problem could be treated in a film. A contestant may submit any number of synopses. Each synopsis, however, should contain a separate idea and should be about 300 words in length.

The writer of the synopsis deemed best in the opinion of the judges will receive \$150 in war bonds. For the second-best



synopsis \$100 in war bonds and for the third-best synopsis \$50 in war bonds will be awarded. Special awards of \$25 in war bonds will be given for each of the next ten outstanding synopses. The Board of Judges will consist of the members of the Audio-Visual Aids Committee of the National Council for the Social Studies. The contest closes at midnight, May 1, 1945.

Entries in the contest should be mailed to: Commission on Motion Pictures, American Council on Education, Yale Station, New Haven, Connecticut. All material submitted becomes the property of the American Council on Education. Synopses deemed suitable will be used as the basis for motion picture scripts to be submitted to producers, with the possibility that they may be made into educational motion pictures.

#### CATHOLIC SCHOOLS AND THE WAR

A sponsorship panel on a field ambulance bearing the name of Sacred Heart School, Portland, Me., prompted three soldiers attached to General Patton's Army in France to write to the pupils expressing their appreciation.

"Soon it will be turned over to some Medical Corps to help save the lives of many soldiers in this theater of war," they write. "We want to say thanks for all the soldiers over here." The field ambulance was one of eight sponsored through War Bond and Stamp purchases by the pupils during 1944.

Additional sales of War Bonds and Stamps since October at Sacred Heart School have purchased one jeep, twelve wheel-chairs, twelve pieces of equipment for blood transfusions, six surgical beds and twelve stretchers, it has been announced.

\* \* \* \*

Three thousand alumni of Providence College, Providence, R. I., or about half of the total number of alumni, are now in the armed forces, it has been announced. Sixty-one, among them several chaplains, have given their lives on the field of battle.

\* \* \* \*

Corpus Christi School, attended by 800 colored children, was placed first in the Catholic schools of Chicago for turning in the largest amount of waste paper, 35,350 pounds, in a drive sponsored by the Catholic Salvage Bureau.

The Rev. James H. O'Neill, priest of the Diocese of Helena and senior chaplain of the Third Army, pays tribute to Catholic education in the United States in a letter to the Military Ordinariate in New York.

"While Army chaplains may receive a large measure of praise for their work *during* the war," he writes, "thanks should be given for a huge volume of Catholic educational work done *before* the war by persons who are not chaplains. Hearing close to a thousand confessions over the Christmas season, it was rarely necessary to instruct the penitent in mode of going to confession. Almost all are well acquainted with standards of Catholic morals, conduct and religion. Therefore, thanks are due to those who prepared the soldiers."

\* \* \* \*

#### SURVEY OF THE FIELD

The Sigma Xi Club of the Catholic University of America, which was formed in 1940, has been granted a charter as a chapter of the National Society of Sigma Xi, and formal installation ceremonies were held at the University March 12th. . . . Appointment of the Rev. Dr. Charles J. Mahoney, editor of the newly published "Catholic Social Studies Series," to be superintendent in the Diocese of Rochester Schools, has been announced by the Most Rev. James E. Kearney, Bishop of Rochester. . . . Characterizing so-called sex instruction lectures for mixed groups of public high school pupils as "offensive to the Catholic conscience," the Most Rev. Edmond J. FitzMaurice, Bishop of Wilmington, in a pastoral letter called upon the parents of Catholic children in the school to forbid them to attend the sessions. The Bishop's letter pointed out that the lecture course is not compulsory and urged parents of the Catholic pupils to exert "everything in their power" to prevent such instructions in any school which their children attend. . . . The schools conducted by the 157 Brothers of the Christian Schools in Venezuela are attended by 2,350 pupils. But the mere founding of schools is not important, the Most Rev. Pedro Pablo Tenreiro, Bishop of Ortosia, said at the dedication of the newest of these schools; the important thing is "good schools." "Eternal praise be to the sons of the great Apostle of Christian Education," the Bishop added, "to that incomparable son of immortal

France, St. Jean-Baptiste de La Salle." The Christian Brothers came to Venezuela 31 years ago and established their first school at Barquisimeto. The school at Caracas was founded in 1920, the one at Puerto Cabello the following year, and those of Valencia and San Cristobal in 1925 and 1935, respectively. The new school dedicated by Bishop Tenreiro is in a suburb of the Capital. In his dedication address the Bishop recalled that the original school at Caracas had given the country more than 40 physicians, 30 attorneys, 50 engineers, 280 bachelors of arts or sciences, and many priests and Religious. . . . The centenary of America's poet-priest, John Banister Tabb, was commemorated at St. Charles College, Catonsville, Md., the exercises including dedication of a monument to the poet on the college campus, and an address by Dr. Francis E. Litz of the Catholic University of America. . . . A Catholic radio program, "Catechism Comes to Life," has the highest mail response of any program carried by Station KSTP, St. Paul, it has been announced on the occasion of the first anniversary broadcast. The program, conducted by the Rev. Louis A. Gales, director of the Catechetical Guild and managing editor of the *Catholic Digest*, quizzes students from six grade schools in Christian doctrine as applied to everyday living. Each week three winners, who return the following week to compete with new contestants, are selected. In one year on the air "Catechism Comes to Life" has received 10,468 pieces of mail. . . . As a memorial to 90,000 members who have entered the armed forces, and particularly to those who have made the supreme sacrifice for their country, the Knights of Columbus in the United States are establishing an educational trust fund of one million dollars, with the aim of providing a higher education in a Catholic college for the sons and daughters of those Knights who have given their lives in the war. At the close of the first world war the Knights of Columbus inaugurated an educational program for returning service men involving an expenditure of about nine million dollars. They have given \$500,000 to the Catholic University of America for scholarships and have established post-graduate scholarships at Notre Dame University in the amount of \$232,000. A contribution of \$38,000 was made to the Cardinal Gibbons Institute in Baltimore, and of \$32,000 for the education of Mexican students for the priesthood in Rome and New Mexico.

## REVIEWS AND NOTICES

**The Mystery of Iniquity**, by Paul Hanly Furfey. Milwaukee, Wis.: The Bruce Publishing Co. Pp. 192. Price, \$2.00.

Because we Christians are essentially committed to follow Christ and His teachings, and to eschew the devil and all his works, it is good for us to check ourselves from time to time on our manner of life and thought. In publishing *The Mystery of Iniquity* Father Furfey has done us this service: he has reminded us of the materialism which so largely permeates our modern way of life and how we must be on our guard lest we take the line of least resistance and do what is expedient instead of what is right. (Father Francis J. Connell, C.S.S.R., has, in a different form, given Catholic professional people similar rules of conduct in his excellent series in *The American Ecclesiastical Review* during the past year.)

Father Furfey labels as "conformist" any Catholic who gives in to the ideas of modern materialism, and he asserts that Christ was no conformist (a statement which of course demands interpretation). When whole classes of people are mentioned as conformists, as those Catholic educators not living in the south who refuse qualified Catholic Negroes their right to attain truth through a Catholic education (p. 146), it may be easy to acquiesce in Father Furfey's accusations, even though one may wonder in how far these Catholics are "conforming" to non-Catholic ideas when practically all the distinguished non-Catholic colleges accept Negroes. When reference is made to individuals who are nowhere named, such as "Catholic authorities on labor" (p. 121), the reader may well ask just how serious his arguments may be; and many a reader will object to being called a "conformist" in Father Furfey's sense, because he does not believe in a negotiated peace (p. 164), or because he does not translate the words *disciplina socialis catholica* as "Catholic sociology" (p. 81). The book contains many statements of a highly controversial kind. Yet, however much one may disagree with Father Furfey over details, the broad lesson which he preaches remains true. Through this popularly written study, readers will remember more vividly their obligation to make an intelligent appraisal of their thought and actions and not to



follow blindly the Mystery of Iniquity (2 Thess. 2:1-12), or Satan, in their midst.

EVA J. ROSS.

Trinity College,  
Washington, D. C.

---

**Francis Thompson: in His Paths**, by Rev. Terence L. Connolly, S.J., Ph.D. Milwaukee: The Bruce Publishing Co. Pp. 200. Price, \$2.75.

Father Connolly is much more fortunate than most literary historians in that the footsteps of his subject have not yet been blotted by the traffic of time. When he, the curator of the Thompson collection at Boston College, the second most complete in the world, had the opportunity in the summer of 1938 of visiting the scenes that set in motion the reactions that produced so much immortal poetry, he found many of the principals of the drama still on hand. Wilfred Meynell, the editor of "Merry England," is now enjoying a saintly old age amidst the rich relicts and memories of an enviable life. And so are an astonishing number of others of Thompson's friends and benefactors—his sister, schoolmates, and the Capuchins who nursed him back to health from the ravages of poverty, opium, and despair. So Father Connolly is almost treading on the heels of the wary poet in the ways he went, tracking him down at every point.

The best feature of the trip is that it is highlighted by the poems that Thompson dropped on his way—much like Atalanta's golden apples—which we must possess before we overtake the poet. So careful and loving is Father Connolly that none of the shining fruit is lost, and as we pick up each piece we start on the chase again with renewed determination and enthusiasm. So direct is the route from human suffering through resignation and faith to peace and inspiration that we never have to stop and explore dim caverns or tangled underbrush. The footprints are bloody but straight. Father Connolly's loving pilgrimage ends as he would best hope—in a developed taste for more of the elusive poet and the light he holds on the way.

MARGARET PALLANSCH.

Washington, D. C.

**The Rebirth of Liberal Education**, by Fred B. Millett. New York: Harcourt, Brace & Co. Pp. 179. Price, \$2.00.

The gradual, but none the less obvious, subordination of humanistic studies—language and literature, fine arts, music, philosophy, and history—under the impact of an age of technocracy and materialistic utilitarianism has given rise to numerous attempts to evaluate and to restore to their former position those disciplines which for long occupied prime place in the American college and university. The all but total eclipse of the humanities in most of the larger institutions of higher learning for men during the period of the war presents an even more acute problem for both educators and laymen who regard the quest of truth, beauty, and virtue as paramount among human values. Of the various studies evoked by this crisis in the history of American education this brief but profound contribution by one who has devoted thirty years to teaching the humanities is of outstanding significance.

Professor Millett's picture of the various experiments now being made to revivify and adapt to a changing world the study of the humanities is based on a series of visits extending over a period of eight months, to six colleges and eight universities in which such experimentation is in progress. The new programs involve the impinging of one department upon another and the attempt to create a homogeneous background among liberal arts students. Modifications in technique include the subordination of the lecture and the quiz to the seminar, the discussion group, the comprehensive examination, the survey course, the private tutorial conference, the differentiation of honors groups, and other devices which aim to promote individual initiative and effort on the part of the student. In his evaluation of the relative success or failure of each of these experiments the author is forthright and factual.

It is to the graduate school as now constituted and to the standardized Ph.D. degree that Professor Millett chiefly ascribes the precarious situation in which the humanities find themselves today. It is to the reformation of these two institutions that he looks for the revitalizing of the humanities and their restoration to their rightful position of centrality in American higher education, while he regards the small, privately

endowed college as providing the most congenial conditions for the realization of this achievement.

No educator, from the university president—whom the author frequently finds culpable in betraying his high trust—to the lowliest instructor, can afford to neglect this searching and convincing study of the most challenging problem that now confronts higher education in this country.

LLOYD B. HOLSAPPLE.

Manhattanville College of the Sacred Heart,  
New York, N. Y.

*The Inner Laws of Society*, by Don Luigi Sturzo. New York: P. J. Kenedy & Sons. Pp. xxxii + 314. Price, \$3.50.

Don Sturzo sets out, in this book, to study "social life in its complexity and in its synthesizing factors." In the very first sentence the issue of scientific sociology is frankly avoided but from a reading of the work one concludes that whatever it may be, sociology is not an empirical science.

The work consists of three parts. An Introduction acquaints the reader with Sturzo's historicism and explains his rejection of positivism, metaphysical sociology, and idealism. His historicism is "the systematic conception of history as human process, realized by immanent forces, unified by rationality, yet moving from a transcendental and absolute principle towards a transcendental end." The sociological law is the constancy of this human process, forming, reforming, correcting, integrating whatever is by what should be, moving always towards but never achieving full rationality. This process while reminiscent of the dialectic of Hegel is rational and non-deterministic.

Part One studies the concrete experiences of human life manifested through sociality—"the world of beings of mind and will who freely move and act though bound within the circle of their inner and outer conditioning," striving towards this rationality through social forms—"the projection of the finalism of human action." The social consciousness—the realization of belonging to others as others belong to him—is innate in man. The multiple social consciousness is responsible for the various forms which correspond to the different needs of man. Three major forms are discernible—the family, the political, and the religious. These are regarded as primary while others, including economy and the international community, are conceived as secondary.

Part Two deals with the syntheses which give coherence, movement, and perpetuity to the forms. Authority and liberty, morality and law, while apparently antagonistic, are dualities each member of which limits the other. This is distinctly a conflict theory of society. Due to the fact that the state is regarded as an end and not as a form of sociality there is a tendency for the modern state to submerge completely the human personality. Thus there emerges the totalitarian or pantheistic state. Yet all sociality should resolve into the individual personality. Only in this way will the social-individual transcendence reach to transcendence in God and society with Him.

The book is sub-titled *A New Sociology*. Rather it is an essay on social theory, a philosophy of society from the point of view of a sociologist. And in this it is distinctly new, thought-provoking and challenging. The work appeared in French as *Essai de Sociologie* in 1935 but the present book is a translation from the original Italian manuscript revised and brought up to date. Unfortunately, Miss Carter, who has given us so many of Don Sturzo's works in English, has not produced a smooth translation. Concepts—difficult even for the professional—are obscured by unfamiliar language; constructions are not always idiomatic, and words are unnecessarily coined, e.g., "parifies" and "extrinsicate," etc. On page 17 we are told without qualification that polygamy is prior to monogamy and that even polygamy was preceded by a "less organized and less stable form" of family. This may be a mistake of the translator, for on page 31 the prevailing orthodox anthropological opinion is correctly stated. Some objection may be made, likewise, to the use of "feeling" as the basis of the religious form. On page 249 the word "not" is omitted in a sentence. There are few footnotes, no index, and no glossary. This last would have been very helpful to fix definitions in the mind.

Sociologists who are struggling to clarify basic concepts upon which to build their theory may not ignore this book, and philosophers will learn much from a reading of this sociologist's effort to understand society.

VAN F. CHRISTOPH, S.J.

The Catholic University of America.



Gerard Manley Hopkins, a Life, by Eleanor Ruggles. New York: W. W. Norton and Co. Pp. 305. Price, \$3.50.

The centenary of Hopkins' birth has been remembered by a series of articles in the summer and autumn issues of the *Kenyon Review*, by W. H. Gardner's study of the poetry (recently announced as a British publication), and by this biography. Miss Ruggles' study, more detailed and fuller in references to backgrounds and the poet's contemporaries than Father Lahey's, supplements facts from the correspondence and notebooks with material from other sources—among them the memoirs of Henry Schoberg Kerr and other Jesuits, Martin Geldart's autobiography *A Son of Belial*, histories of the Oxford and Stonyhurst of Hopkins' day, and the literary work of the poet's father. These additional sources, however, contribute nothing of consequence to the information already available in the poet's prose edited by Claude Abbott and Humphry House. One of Miss Ruggles' main tasks is to outline the "many figures who answer to the name of Gerard Hopkins," and so she divides her attention among the schoolboy, the convert, the friend of Bridges, Dixon and Patmore, the Jesuit novice, the priest, the teacher, and the poet. The biography is more or less complete on a factual level, and serves therefore as a useful reference work and introduction to Hopkins' career both as priest and poet. But, unfortunately, its total effect is that of sketches loosely joined: the point of view is not clear, and the reader looking for an evaluation of Hopkins' personality or poetry will be disappointed. This is not a critical biography (incidentally, one is promised by Humphry House), but a swift-moving chronicle which too frequently remains on the surface of events.

Parts of the biography proceed by the routine method of quotation and commentary. But it is meager commentary in a prosaic language which stands in disturbing contrast to the colored style of other parts where the attempt is made to enliven narrative with vivid sketches of persons and places and with the anecdotal, from Hopkins' awkward pranks to Newman playing the violin against his chest. In the manner of the popular biographer, Miss Ruggles' tendency is to dramatize, or rather overdramatize; this is especially so in her description of Hopkins' novitiate. The descriptions read well for the circumstantial details which help in visualizing character and setting. But

a biography should be more than a pictorial account, and Miss Ruggles' is little more than this; for statements leading into crucial issues in the study of Hopkins' personality are unaccompanied by analysis or are set in a weak or ambiguous commentary. In fact, the biography has much undigested material, and raises many questions (p. 266) the answers to which are deliberately avoided. A biography is not expected to offer a solution to every problem it uncovers; some clarification, however, of the problem as a problem is expected, especially when it is a matter of whether the despair of Hopkins' last years was merely the "discomfiture of the neurotic unrelieved."

Miss Ruggles assumes a close relationship between Hopkins' life and his poetry; but in her treatment the relationship, even where the poems are documented by events from the letters, appears tenuous, thus unintentionally supporting the theory that there is the man to whom things happen and, to quote Hopkins, "the man within that makes." The man within is given scant notice, though there is material for a study of his peculiar artistic temperament in a theory of language and poetic rhythm amply discussed in the letters and notebooks but treated cursorily in this biography. At any rate, the assumption Miss Ruggles makes commits her to a closer integration of the life and poems than is found in her commentary, particularly on the sonnets of the Dublin period. The biography is generally marred by imperfect integration of materials. A conspicuous example of this is the juxtaposition of the patterns of Hopkins' and Newman's conversion, where important matters, such as the possible effect of the *Apologia* on the young man, are left for the reader to conjecture. The likenesses are explored at the expense of the differences, which deserve more than passing attention in the analysis of a mind as distinctive as Hopkins'. Miss Ruggles is probably a little bewildered by Hopkins' unconventionality, and fearing that a scrutiny of it might force her into a psychoanalytic approach (she suspects, for instance, that his submission to Jesuit discipline is a sign of a psychopathic nature, p. 95), she limits herself largely to chronicling the factual. But in approaching the subject from the outside she tends to neglect, even more than is warranted by her purpose and method, a rich spiritual existence underlying the events in Hopkins' life.

While Miss Ruggles is not clear in what ways Hopkins' con-

version might explain the poet or what happened to his experiences in their translation into verse, by stressing the conversion and vocation as central facts in his life she corrects the prevalent opinion that they are at most incidental in a consideration of the intense religious feeling in his poetry. "His poetic expression," she says (p. 148), "is shaped by the emotion of the priest and the thinking of the Jesuit." It is a pity, remarks one critic, that Hopkins is considered primarily as a Jesuit. But the truth is that modernist poets who accept him as one of their "immediate ancestors," in the words of C. Day Lewis, have secularized the man and his poetry, and by an almost exclusive attention to his technical innovations have in effect implied that the relation between poet and priest is unimportant. Though this biography does not detail the relation sufficiently, the accumulation of facts abundantly makes clear on Hopkins' own terms that allowance should be made for his priesthood in any study of the man or the poetry.

G. GIOVANNINI.

The Catholic University of America.

---

**Symbols of Christ, Vol. I: The Old Testament**, by Damasus Winzen, O.S.B. St. Paul's Priory: Keyport, N. J. Price, \$1.00.

In this little volume packed with ideas the author treats ten Old Testament symbols that refer to Christ or His work. He uses only those symbols that refer to the fullness of Christ's work, not merely to one aspect. For that reason, perhaps, he omitted the Staff of Juda, the Paschal Lamb, the Manna, the Rock from which Moses struck water, and the Light of Isaiah. However, even these symbols can be interpreted in reference to the fullness of Christ's work. The sign of the cross should not be included among Old Testament symbols. The cross is indeed symbolized in the Old Testament, but not as a figure of two crossed lines, only as a tree, or just wood. Symbols may be very similar and still not be identical: Christ is symbolized by the burning bush and by the lamp or light; but the reason for the symbolism is quite different and the two should not be confused. Christ is the chief corner-stone and also the rock of scandal, but for quite different reasons.

The illustrations of the symbols are well done. Placing each symbol at the top of the left page gives a neat appearance to

the book. However, such a scheme, with only one page for explanation to each symbol, gives rise to the danger of cramming when much matter is on hand, or of stretching a little matter over a whole page. Putting "additional notes" in the rear of the book is an unsatisfactory solution.

The texts under the symbols should be only those that refer to Christ; those that refer to the symbolism in general should be used only in the explanation. The explanations, though brief, are well done. At times it would have been well to distinguish more clearly between the Scriptural use of the symbol in general and in particular of Christ. The mark on Cain was hardly a cross on the forehead.

The author is to be congratulated on his work. We hope he will soon publish the volume on the New Testament.

DOMINIC UNGER, O.F.M.Cap.

Catholic University of America.

---

**The Mission of the University**, by Jose Ortega y Gasset. Translated, with an introduction, by Howard Lee Nostrand. Princeton, N. J.: Princeton University Press. Pp. 103. Price, \$2.00.

Ortega is well known to the contemporary reader of cultivated taste through his *The Revolt of the Masses*, of which the general theme may be thus summarized. Most of us have to a great extent avoided our many-sided responsibility to be enlightened citizens of the modern global community. When called upon during the last two decades to make momentous decisions we regularly "rebelled" against the task of learning what would be the wisest step to take according to the best contemporary knowledge. We have been performing not as responsible individuals but as part of "the masses." Ortega seeks a solution to the problem in the present study which was completed and published in 1930.

In a brief review, only a few of Dr. Ortega's ideas can be set forth, enough, however, to give a general portrayal of the nature of the work. According to Ortega, the University consists, primarily and basically, of the higher education which the ordinary man should receive. He makes a great deal of this, since it involves the principle, so often discussed by educators in the United States ever since the establishment of Johns Hopkins



University and the Catholic University of America, that a university to be truly alive and effective must be joined integrally with its contemporary life and civilization.

Ortega says further that it is necessary to make of this ordinary man, first of all, a cultured person, which he defines as putting him at the height of the times, i.e., informing him thoroughly on all phases of the life that surrounds him especially such features of it as he must know in order to take an intelligent part in government and other instrumentalities for maintaining a peaceful and happy world. It follows, then, that the primary function of the university is to teach the great cultural disciplines, namely: 1. The physical scheme of the world (Physics); 2. The fundamental themes of organic life (Biology); 3. The historical process of the human species (History); 4. The structure and functioning of social life (Sociology); 5. The plan of the universe (Philosophy).

Ortega says also that the university must make the ordinary man a good professional. By this he means that before a man can be a good doctor, a good judge, a good teacher of mathematics or of history, he must have mastered the basic cultural knowledge as described above and have received directions and experience in its application within his chosen profession.

There is no cogent reason why the ordinary man needs or ought to be a scientist. Science in the true sense, i.e., scientific investigation, does not belong in any direct, constituent capacity among the primary functions of the university. It is something independent. Ortega insists that culture and the professions are not science but also that they are largely nourished by science and cannot exist or progress without science. Similarly while Ortega perhaps does not emphasize sufficiently his idea that science in the sense of scientific investigation is not a "primary function" of the university but rather what the university should be "in addition," he does say that the university cannot be alone the center for teaching culture and the professions. "The university is distinct from science yet inseparable from it. I should say myself, 'The university is science *in addition*.'"

This is a very stimulating little book. Many of his ideas are in remarkable accord with those of the leaders in educational circles of the United States today. Some, chiefly the philosophers, will disagree with Ortega's definition of culture. Yet their dis-

agreement probably lies in this—that Ortega does not include enough in his definition of culture, does not stress sufficiently the importance of the spiritual element. As to Ortega's view that the university must dispense higher education to common man, many of us will agree heartily. Adult education in culture, in the true sense of the word, is the job of institutions of higher education. It is not a question of credits or degrees or even of a job, but of preparing the adults of a nation to function to their fullest capacity as citizens and to prepare them best for citizenship in the everlasting kingdom. We in the United States have been outrageously neglectful and unwilling to face this duty. Many of the presidents and deans of our colleges and universities feel that to acknowledge any such duty on the part of their institutions is to proclaim publicly a low standard of academic excellence. Too many of our Catholic educators think the same on this question and thereby curtail the part which their institutions should play in the life of the nation and in the work of the Church.

As to the place which true science has in a university, I fear that Ortega in order to emphasize the importance of the proper teaching of culture and the professions appears to understate the case. Actually when one analyzes his presentation, the place of science by his own words appears just as important in the university scheme as that of the dissemination of culture and of the knowledge of the professions.

Before closing this review we must call attention to a comparatively long introduction by the translator on the life and times of Ortega and the nature of his thinking. It is a thoughtful and valuable essay. Finally, and we regret that we must say this, Ortega does not always show the complete understanding of the Church and the sympathy with its policies that we would naturally expect.

ROY J. DEFERRARI.

The Catholic University of America.

---

"Reading in Relation to Experience and Language," compiled and edited by William S. Gray. Chicago: University of Chicago Press. Pp. 226. Price, \$2.50.

This volume of supplementary educational monographs will

be of interest to all teachers whether they teach in grade one or in high school. The following basic problems that are current in the teaching of reading in our schools today are discussed: "the function of visual perception in reading and the means of developing efficient habits of word recognition; the relation of previous experience to competence in reading; the role of reading in extending and clarifying experience; the relation of the pupil's command of language to progress in learning to read; the value of reading in improving and refining language habits; the interrelationships between the various language arts; the effect of purpose on the reading act; the kinds of thinking involved in reading and the methods of stimulating a higher grade of mental activity while reading."

The book is divided into five parts. Part I relates the theme of the reading conference and the basic issues underlying the conference theme. Part II is concerned with "Experience and Reading." Means of enriching experiences in the content field through the use of reading are considered. In Part III, "Language and Reading," concrete suggestions are presented for developing competence in grasping the meaning of what is read. Specific ways of training pupils to recognize the type of material read, the writer's tone and intention, and the purpose of reading are presented in detail. Part IV deals with "Oral Communication and Reading." Teaching procedures to improve oral reading are suggested. Speech difficulties in relationship to reading, personality problems and adjustment in the classroom situation are presented in a manner that will make the classroom teacher more aware of the difficulties in her own students. Part V, "Reading in a Language-Arts Program," considers the objective of reading, both for pupils and teachers. The organization of instruction in this field is well presented and the strengths and weaknesses of current programs are brought out clearly.

All of the problems are discussed on three levels of instruction, (1) the primary grade level, (2) the intermediate grade level, and (3) the high school and junior college level. The bibliography of recent books (pp. 76-84) will aid teachers who select books for the school library. Teacher training institutions or students in the graduate field of education will find this book stimulating for discussion of the various current problems in reading. This volume should be included in every reading list for students who

are interested in the teaching of reading or any of the content subjects using reading as a tool.

KATHERINE G. KENEALLY.

The Catholic University of America.

---

**Speaking of How to Pray**, by Mary Perkins. New York: Sheed and Ward. Pp. xii + 276. Price, \$2.75.

Mary Perkins pleads for a more extensive life of prayer. She explains that the purpose of her book is "first to outline the plans of God's Love for us, so that we may see more clearly how greatly He loves us; and then to show how, by living the life of the Church in our own particular circumstances, we can come to say Yes to His Love always more knowingly, more lovingly and more completely—in other words, how we can learn how to pray."

Quietly and simply the author unfolds Catholic doctrine. Her chapter on the Mystical Body will repay study. Speaking of the Church, the author explains: "She is continually being born in new countries; she is living the hidden life of Christ in others; she is publicly teaching and preaching in others; she is suffering and dying in others; she is always rising again from the dead with power. In this way, all through history, the Church relives the life of her Head for all the world to see." Those who treat the Mystical Body, however, run the risk of over-emphasis. It is true, as the author maintains, that Christ "is, in some mysterious but real sense, incomplete without us, His members . . ."; but a few words of further explanation would hardly have been out of place.

Nor is it altogether correct to hold that the "material of the Sacrament (i.e., Matrimony) is actually the consent of husband and wife to take each other in marriage. Its form is that consent expressed in the proper way." According to Genicot's *Moral Theology* (vol. II, no. 456, IV), the *materia* of the Sacrament is the *corporum traditio*; the *forma* is the *corporum acceptatio*.

The book should find a welcome in the hearts of the educated laity. In her dedication, the author expresses the hope that the Seat of Wisdom "may . . . teach writer and reader alike the secret of her perfect prayer, that we may share for all eternity



in the joy of which she is the Cause." Unfortunately, the volume appears without an index.

WERNER HANNAN, O.F.M.Cap.

Capuchin College,  
Washington, D. C.

---

#### SHORTER NOTICES

With the efforts now making on all sides to increase the number of priestly and religious vocations, our teachers should welcome the Rev. Dr. Joseph Clifford Fenton's *The Calling of a Diocesan Priest* (Westminster, Md.: Newman Book Shop, 68 pp., 50¢). The author tells us that there is an abundance of good theological literature on the Catholic priesthood. There is even more such literature available on the nature and the prerogatives of the religious life. However, there has not been a great deal of attention paid to the nature of a vocation to the diocesan clergy as such. We join with Dr. Fenton in the hope that his booklet will at least lead to a more intensive study of what we may call the theology of the diocesan priesthood.

---

All teachers are indebted to the Newman Book Shop, Westminster, Md., for again making available the Rev. Dr. Joseph P. Christopher's translation of St. Augustine's *De Catechizandis Rudibus* (365 pp., \$3.00). How up-to-date are St. Augustine's suggestions may be gathered from several articles published in various magazines within the past few years by Father Rongione. Therefore, we urge every reader to heed with regard to the present book, St. Augustine's *Tolle lege*.

---

In his doctoral dissertation, *The Act of Social Justice* (Washington, D. C.: The Catholic University of America Press, 221 pp., \$2.00), the Reverend William Ferree, S.M., has made an analysis of the Thomistic concept of legal justice, with special reference to the doctrine of social justice proposed by His Holiness Pope Pius XI in his Encyclicals *Quadragesimo Anno* and *Divini Redemptoris*, to determine the precise nature of the act of this virtue. By making this thorough analysis of legal justice, Dr. Ferree has not only carried out the wishes of Pope Pius XI but has also met the challenge of the most famous of the com-

mentators of the Encyclical *Quadragesimo Anno*, Oswald von Nell-Breuning, S.J.:

The Encyclical *Quadragesimo Anno* has finally and definitely established, theoretically canonized, so to speak, social justice. Now it is our duty thoroughly to study this concept . . . according to the strict requirements of scientific theology, and to give it its proper place in the structure of the Christian doctrine of virtue on the one hand, and in the doctrine of right and justice on the other. Much remains to be done in this respect in spite of valuable contributions already made.

---

True asceticism is sublimated and supernaturalized common sense as may be seen from St. Vincent Ferrer's *Treatise on the Spiritual Life* (Westminster, Md.: Newman Book Shop, 58 pp., 50¢). For instance, on page 25 we have shrewd advice on the subject of getting the proper amount of sleep:

We must endeavour not to fall into excess touching the matter of sleep and watching. It is difficult, I admit, to observe a just measure in this; for both body and soul are in great peril when they exceed the limits of discretion, either by too great an abstinence, or by excessive watching. It is not so in the exercise of other virtues where excess is not so much to be feared. The reason is, that when the devil perceives a person in great fervour of spirit, he uses all his craft to induce him to watch much and to practise great abstinence. He thereby causes him to fall into such a state of bodily weakness, as to be unfit for anything, and in the end it is necessary, as I have already observed, that he should eat and sleep more than others.

---

The present year marks the hundredth anniversary of Newman's reception into the Catholic Church. Hence it is well to have the proof of his orthodoxy as presented by the Rev. Dr. Edmond D. Benard's *A Preface to Newman's Theology* (St. Louis: Herder, xv + 234 pp., \$2.25). Dr. Benard steers a middle course between the fulsome appreciation of Bede Jarrett, O.P., and the outright condemnation of such writers as Sarolea. Bede Jarrett mentioned St. Thomas Aquinas, St. Jerome and the Fathers of the Church while remarking: ". . . for Newman now indeed seems to be of that band and of that stature. The Fathers of the Church were the companions of his musings until he became one with them in fellowship." Sarolea, on the other hand,

agreed with the judgment of Dr. Döllinger that Newman was a heretic. Br. Benard provides ample evidence in support of the vindication of Newman as provided by the authoritative statement of Pope Pius XI in the form of a letter he sent to Bishop O'Dwyer of Limerick. The only flaw noted in the scholarly work is that Dr. Benard failed to include in his extensive bibliography (pp. 205-222) the very important *Einführung in Newmans Wesen und Werk* by Erich Przywara, S.J. (Freiburg im Breisgau: Herder, 1922). It is true, the English edition of Przywarara's *J. H. Kardinal Newman—Christentum*, 8 vols., is listed, but the English edition does not include a translation of the aforementioned work by the greatest German interpreter of Newman.

---

#### BOOKS RECEIVED

##### *Educational*

*Abridged Lectures of the First (1943) Summer Course on Alcohol Studies at Yale University.* New Haven: Quarterly Journal of Studies in Alcohol. Pp. 109. Price, \$1.00.

Bonhomme, Mother Mary, O.S.U., M.A.: *Educational Implications of the Philosophy of Henri Bergson.* Washington: The Catholic University of America Press. Pp. 208.

Huber, Very Rev. Raphael, O.F.M.Con., S.T.D.: *A Documented History of the Franciscan Order.* Westminster, Md.: The Newman Book Shop. Pp. 1028. Price, \$7.50.

Moore, Dom Thomas Verner, M.D.: *Personal Mental Hygiene.* New York: Grune & Stratton. Pp. 331.

##### *Textbooks*

Aviation Readers: *Airplanes at Work. Straight Up. Straight Down. Aviation Science for Boys and Girls. The Men Who Gave Us Wings. Planes for Bob and Andy.* New York: The Macmillan Company. Pp. 248, 87, 96, 229, 210, 352.

Celeste, Sister Mary: *The Origin and Growth of Our Republic.* Study Guide and Workbook. New York: The Macmillan Company. Pp. 60. Price \$1.12.

Douglas, Hal R. and Kinnley, Lucien B.: *Senior Mathematics.* New York: Henry Holt and Company. Pp. 437. Price, \$1.52.

Doherty, Felix: *Song Out of Sorrow.* A Biographical Play on

Francis Thompson in Three Acts. Boston: Bruce Humphries, Inc. Pp. 95. Price, \$1.50.

Olmstead, Richard H.: *Jorge Isaacs Maria*. New York: Oxford University Press. Pp. 64. Price, 30¢.

Shea, Rev. John L., S.J., Lambert, Sister Mary, S.S.J., Branim, Frederick R.: *Christian Living in Our Economic World*. New York: W. H. Sadlier Inc. Pp. 510.

#### General

Giordani, Igino: *The Social Message of the Early Church Fathers*. Paterson, N. J.: St. Anthony Guild Press. Pp. 356. Price, \$4.00.

Hoek, Kees Van: *Pope Pius XII—Priest and Statesman*. New York: Philosophical Library. Pp. 106. Price, \$2.00.

Kenny, Virginia Arville: *Convent Boarding School*. New York: Sheed & Ward. Pp. 209. Price, \$2.00.

Knox, Ronald A., Trans.: *The New Testament in English*. New York: Sheed & Ward. Pp. 573. Price, \$3.00.

Lelièvre, Rev. V., O.M.I.: *Quote the Gospel*. An English Adaptation of the French Compilation of Gospel Texts. St. Paul 1, Minn.: Catechetical Guild. Pp. 72. Price, 50¢.

Morlion, Felix A., O.P.: *The Apostle of Public Opinion*. Montreal: Fides. Pp. 233.

*National Catholic Almanac*. Paterson, N. J.: St. Anthony's Guild. Pp. 800. Price, \$1.00.

#### Pamphlets

Aurea, Sister Mary, B.V.M.: *A Little Life of Our Lady in Pictures, Poems and Stories*. St. Paul, Minn.: Catechetical Guild. Pp. 31. Price, 15¢.

Eells, Walter Crosby: *Junior College Directory*. Washington, D. C.: American Association of Junior Colleges. Pp. 36. Price, 50¢.

McAllister, Rev. Joseph B., S.S., Ph.D.: *Emergency Baptism*. Milwaukee: Bruce Publishing Company. Pp. 48. Price, 40¢.

*Novena Prayers in Honor of the Miraculous Infant Jesus of Prague*. Philadelphia, Pa.: De Sales Book Shop, 4726 Baltimore Ave. Pp. 23. Price, 5¢.

O'Kane, Rev. T. J.: *A Catholic Catechism of Social Questions*. St. Paul 1, Minn.: Catechetical Guild. Pp. 32.



## HENLE LATIN SERIES

Father Robert J. Henle, S.J., has produced a simplified and thoroughly Catholic series of Latin textbooks for high school. His aim has been twofold: to make the student interested in Latin and to reduce the amount of material to that which experience has shown can be assimilated. Each book contains selections from Holy Scripture and Christian writers in addition to the portions of Caesar, Cicero, and Vergil ordinarily read in high school.

LATIN GRAMMAR, \$1.00

THIRD YEAR LATIN, \$2.12

FIRST YEAR LATIN, \$1.40

FOURTH YEAR LATIN, \$2.40

SECOND YEAR LATIN, \$1.80

---

## LOYOLA UNIVERSITY PRESS

3441 North Ashland Avenue

Chicago 13, Illinois



### KELTY—SISTER BLANCHE MARIE HISTORIES

Early American Life  
Modern American Life

Gifts of Other Lands and Times

Three delightfully readable books for the middle grades, giving an introduction to the history of our country and background history. They include stories that tell about the Catholic Church in America and about the contribution made to American life by wise and devoted Catholics.

### YOAKAM-DAW: MY SPELLING

Gay little books that catch your pupils' attention and interest with many pictures and much color. Clear, stimulating exercises put fun into learning, lead to mastery.

### MY WORKBOOK SPELLING

Same as clothbound edition but with big, open pages with plenty of room for daily written work.

## GINN AND COMPANY

Boston New York Chicago Atlanta Dallas Columbus San Francisco





# Trinity College

**A CATHOLIC INSTITUTION  
FOR THE HIGHER EDUCATION OF WOMEN**

Beautifully Located in the Immediate Vicinity  
of the Catholic University

**Washington, D. C.**



Incorporated under the Laws of the District of  
Columbia and empowered by Act of Congress to  
confer degrees

Conducted by the

**Sisters of Notre Dame of Namur**

*For Particulars, Address*

**THE REGISTRAR OF THE COLLEGE**



A CONFRATERNITY  
CLASS IN SESSION

# A Systematic Course

## IN RELIGIOUS INSTRUCTION

for the Catholic Child  
Who Does Not Attend  
a Catholic School

**B**ISHOPS, Confraternity directors, pastors, teachers, lay catechists, as well as pupils and parents, all commend the *Confraternity* MESSENGERS as an ideal aid in the teaching of religion to Catholic children not attending Catholic schools.

With the Baltimore Catechism as a basis, the *Confraternity* MESSENGERS are used in various ways. Under the Aledo-Peoria plan, work sheets are prepared from advance proofs of the MESSENGERS, to be used when the MESSENGERS arrive. A correspondence plan is also in operation. In Santa Fe, the Catechism questions treated in the MESSENGERS are published weekly in the Diocesan paper. Still another method is used in the Diocese of Erie, where the *Confraternity* MESSENGERS are in use for week-end religious instruction classes.

Whatever the method adopted, the *Confraternity* MESSENGERS, in the words of a prominent Confraternity director, "fill a long-felt want for the giving of a regular, up-to-date, systematic course in religion paralleling the public-school year."

There is a *Confraternity* MESSENGER for each of the three principal grade levels—primary, intermediate, and upper elementary. May we send you sample copies and additional descriptive material?



**GEO. A. PFLAUM, Publisher, Inc.**  
124 E. THIRD ST. DAYTON 2, OHIO

SUBSCRIPTION RATES, a semester, as low as..... **25¢**  
(Complete rate information sent on request.)

## *Guideposts to a better education*

### **OUR AIR-AGE WORLD**

Packard-Overton-Wood

A textbook in global geography

### **A HISTORY OF LATIN AMERICA**

Inman-Castañeda

### **CONVERSACIÓN FÁCIL ANÉCDOTAS FÁCILES**

Pittaro

Two Spanish readers for first-year study

### **VITAL MATHEMATICS**

Allen-Maly-Starkey

A complete, "refresher" type of mathematics text

### **LENNES ALGEBRAS**

A modern series in algebra for first- and second-year work

### **PLANE GEOMETRY SOLID GEOMETRY**

### **PLANE AND SPHERICAL TRIGONOMETRY**

Seymour-Smith

## **THE MACMILLAN COMPANY**

New York

Boston

Chicago

Atlanta

Dallas

San Francisco

**HAVE YOU ORDERED YOUR COPY?**

## **GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING**

by

Sister Mary Joan, O.P., Sister Mary Nona, O.P.  
and the late Monsignor George Johnson

Presented by

**THE COMMISSION ON AMERICAN CITIZENSHIP**

- A complete curriculum for the elementary school
- A guide for teachers and principals
- A pattern for the child's Christlike living
- A blueprint for curriculum committees

Volume I for Grades  
One, Two, Three

Now published  
Volume II for Grades Four, Five, Six

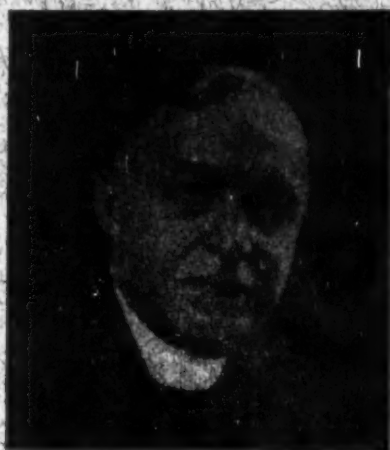
\$4.00, subject to discount

**THE CATHOLIC UNIVERSITY OF AMERICA PRESS  
WASHINGTON 17, D. C.**









**REV. GERALD C. TREACY, S.J.**

*Authority on the teaching of the Papal Encyclicals*

**Teachers of Eighth Year Grammar Grades and Junior High School Classes will welcome these NEW SIMPLIFIED EDITIONS by Rev. Gerald C. Treacy, S.J., of the Great Social Encyclicals, as well as the many who have looked for them over a period of years . . .**

**LABOR'S CHARTER OF LIBERTY  
GOD AND LIBERTY AGAINST SATAN AND SLAVERY  
REBUILDING SOCIETY'S SOCIAL ORDER  
THE TRUE SANCTITY OF MARRIAGE**

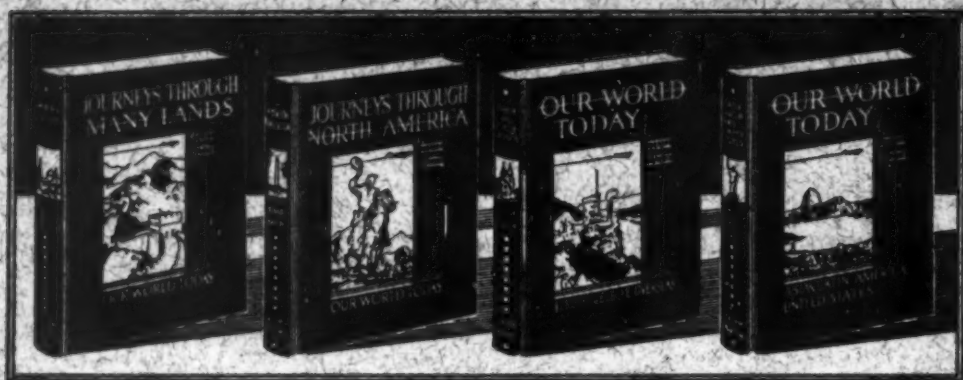
**These editions are completely rewritten and contain questionnaires for the assistance of the teacher.**

**5 cents each, \$3.80 the 100, \$32.00 the 1,000, postpaid**

**THE PAULIST PRESS**

**401 West 59th Street**

**NEW YORK, N. Y.**



## THE NEW GEOGRAPHIES

BY STULL AND HATCH

Industrial, civilian, and military leaders assume that American pupils are studying this year from new Geographies.

Today's Geography is a study of new concepts in time and space, of global and polar projection maps, of air-travel time-tables, of new ideas of geographical distances and relations.

Today's Geography is a study of international problems, and also of human ecology.

The Geography of yesterday has gone. The war has opened the eyes of young and old to the importance of the global conception of Geography.

The airplane has made all nations neighbors and has shown the importance of a complete understanding of the ideas and ideals of peoples of other countries.

The Stull-Hatch textbooks and workbooks furnish a complete course in this New Geography.

JOURNEYS THROUGH MANY LANDS

JOURNEYS THROUGH NORTH AMERICA

EUROPE AND EUROPE OVERSEAS

ASIA, LATIN AMERICA, UNITED STATES

# Allyn and Bacon

Boston

New York

Chicago

Atlanta

Dallas

San Francisco